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FUEL FOR MISSIONARY FIRES

1. Do you know that more people go to bed hungry every night in India than live in all of North America? It is a part of the missionary's task to feed the hungry or to help them feed themselves. (See page 248.)
2. A Methodist Bishop in North India says that with sufficient Christian teachers and equipment, in six years two million low caste people can be won to Christ. Will the Church hold back? (See page 250.)
3. On a mission demonstration farm, twenty-five bushels of wheat is being raised per acre, while adjoining native farms in India produce only six or eight bushels per acre. (See page 255.)
4. The wives of some French pastors who are at the front are carrying on all their work, and even preaching the sermons. (See page 261.)
5. Natives on the Zambesi in South Africa have undertaken to pay the salaries of the French mission schoolmasters this year, rather than have the schools closed. (See page 266.)
6. The British Government has shown its estimate of missionary work by asking the American Baptist Mission in South India to take charge of professional criminals in a camp. These men and women are now being transformed into law-abiding citizens, and crime has decreased 75 per cent. in the vicinity of the camp. (See page 261.)
7. The missionaries are proving to be the only helpers of thousands of Persian Christians who have fled in distress at the approach of the Turks and Kurds who have invaded and destroyed their homes. (See page 268.)
8. A monthly Christian magazine is being regularly circulated in six hundred non-Christian schools in Japan. (See page 242.)
9. A most remarkable series of evangelical campaigns have recently been conducted in American preparatory schools and universities by Dr. John R. Mott, Mr. Sherwood Eddy, and others. Thousands of students have yielded to Christ. (See page 246.)
10. Chinese Presbyterians in Fukien province take up an annual collection for the evangelization of the Jews. (See page 301.)
11. A student in Peking has been so impressed by the value of the New Testament that he has purchased over five thousand copies to send to his friends. (See page 302.)
12. The thirty evangelical denominations enrolled in the Federal Council show more than two-thirds of the total increase of membership last year in the religious bodies of the United States. (See page 312.)
13. A silver lining to the war cloud is seen by French Christians in the trenches when they look upon their present experiences as a preparation for the future hardships of missionary work. (See page 265.)



PROF. SAM HIGGINBOTTOM, OF ALLAHABAD, INDIA

(See sketch opposite page 247, and article, pages 247-254)

THE



MISSIONARY REVIEW



OF THE WORLD



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A LAYMEN'S MOVEMENT IN INDIA

A NEW movement of great promise for the development of the Indian Church has been begun in the country around Delhi among the *chaudharis*—headmen of villages inhabited by persons belonging to the same caste. This is a laymen's movement, which attempts to promote Christianity by entrusting to these *chaudharis* the self-support and self-propagation of the little native churches. The headmen go with the preachers and teachers to neighboring villages, and give their Christian testimony, to which their official position gives added weight. They undertake to raise the money for the support of their preachers, and try to induce those in their village to destroy idol shrines and receive baptism. These headmen seem to feel a personal responsibility for the instruction and spiritual progress of their constituencies, and study pri-

vately and at conferences that they may teach others. At summer-schools they discuss harmful customs, such as child-marriage, marriage debts, heathen ceremonies at birth, marriage, and death. They act as arbitrators in quarrels, and in many cases the *chaudharis* of different districts unite to discuss wider church interests.

PROSPECTS OF CHRISTIANITY IN JAPAN

A VALUABLE conference of Federated Missions met in Tokyo on January fifth and sixth. There were many encouragements in all departments of the work, but the great difficulty is that the men needed to occupy vacant fields are not forthcoming.

The Evangelistic Committee reported that the Three Years' Campaign has met with unprecedented response, in spite of the national

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

mourning and the war. The four series of meetings held in the Western District were attended by about 75,000 people, and over 1,500 were enrolled as inquirers. These figures do not take into account the follow-up meetings.

The campaign has deepened confidence among Christians as to the sure progress of the cause of Christ in Japan. Faith and life have been strengthened and the impulse to spread Scriptural teaching has been greatly quickened. Many have been brought into the churches and the Christian opportunity in Japan is greater than ever before.

There are still two years and more before the plans will have been carried out to reach the whole of the land with the message of salvation.

An English teacher in a government school at Kyoto has been very active and successful in securing entrance for Christian literature in the public schools; and through his efforts six hundred non-Christian schools are now being regularly supplied with a monthly publication which is being specially prepared to teach the doctrines of Christianity in a plain and simple form. The circulation for one month recently was 32,000 copies.

The first Christian service, with prayer and singing, ever held in the Imperial University in Tokyo was on the 5th of December, when Rev. Mr. Ebina spoke to 260 men, in the large lecture hall, on "Important Elements in Modern Christianity."

At the Keio Gijuku, another university in Tokyo, with a wide influence, an American teacher, not in

sympathy with Christianity, was recently discharged, and a Christian employed in his place. The chief reason for the employment of foreign teachers is for the sake of their Christian influence.

Missionaries in Japan write that if President Wilson succeeds in securing equal treatment for Japanese and all other foreigners in California and other parts of America the work of evangelizing Japan will enter upon a new era.

JAPANESE DEMANDS ON CHINA

THOSE who remember the domineering and often degenerate conduct of some Japanese when they took over Korea are naturally disturbed at the high-handed demands they have recently made on the Government of China. They seem determined to use the present opportunity offered by the European war, their alliance with three great nations, and their occupation of Kiao-Chau, to press the Chinese Government to grant certain concessions. These concessions, if granted, will give them unusual privileges, and will make Japan so powerful a force in China's domestic and foreign affairs that America and Europe look on the situation with misgivings. These demands are reported to include the following:

No part of the Chinese coast and no island off the coast is to be ceded or leased to any foreign Power.

Japan shall have exclusive mining rights in Eastern Mongolia and the right of veto regarding the construction of railways there.

The Japanese shall be allowed to settle and trade in Manchuria and Eastern Mongolia.

The lease of Port Arthur and the agreement in regard to the South Man

churia Railway be extended to 99 years.

China shall transfer to Japan all German mining and railway privileges at Shantung.

Japan shall have the veto of mining, railway, and dock concessions at Fukien.

Japan shall, in cooperation with China, control the Hanyang iron-works, Teian iron mines, and Ping-siang collieries.

China shall purchase at least half of its arms and ammunitions from Japan, or else arsenals under Chino-Japanese ownership shall be erected in China.

Japan shall be granted the right to build and construct railways from Nanchang to Hangchow, from Nanchang to Kiukiang, and from Nanchang to Wuchang.

In case of necessity China must call on Japan alone to preserve its integrity.

In appointing foreign officials to military, financial, and police services, China shall give precedence to Japanese.

Privileges such as are enjoyed by other nations regarding the establishment of missions, churches, schools, and hospitals, and the purchase of land in connection therewith, shall be granted to Japanese.

In spite of Japan's intimation that the land taken from Germany would be restored to China, there seems little probability of such a course being followed. Possibly this territory will be held to enforce the recent demands.

Word received from the vicinity of Tsing-tao indicates that Japanese there have conducted themselves in anything but a civilized manner. The Shantung railway has been confiscated and signs posted along each side: "Chinese Jurisdiction Stops Here." Even American mission premises have been looted and property ruthlessly destroyed. Women have been insulted, and men who protested have been threatened. If

Japan wishes to be recognized as in any sense a civilized nation, the home government must see to it that military as well as civil representatives are compelled to refrain from barbarous acts in territory under their control.

What will be the ultimate answer to these Japanese demands is not yet known, and what may be the result of acquiescence can not be predicted. This is, however, a time to pray that the great republic, which is apparently earnestly seeking the Light, may be guided so that the progress of the Kingdom of God may not be hindered.

SOME EFFECTS OF THE WAR

WHILE it is still too early to predict or discover the full effects of the war on missionary work at the home base or in non-Christian lands, there are many indications that some fears have not been realized. Missionary societies at home are calling for advance—not retreat, and many churches are nobly responding. The widespread suffering and death are sobering men and women in America and Europe. Intelligent non-Christians are also learning by this struggle to distinguish between real and nominal Christianity, between so-called civilized nations and the true followers of Christ, between the failure of Europe to apply the principles of Jesus and the success of Christ and His Gospel when translated into life. The war hinders some, but has not put a stop to the evangelistic campaigns in China, or Japan, or Korea. From India missionaries write of increased opportunity for work, hindered only by the paucity of their re-

sources. India's enthusiastic support of Great Britain in the war has made the approach of missionaries to Hindus and Mohammedans easier than before—especially if they can give any news of the war. Financial conditions in Great Britain and America have cut off capital expenditure, both on the part of the societies and the Government, and have stopt many schemes for advance, notably in educational institutions.

The greatest danger seems to be that the war will so divert attention and prayer, men and money, that the opportunities in China and India, in Japan and Africa, will be allowed to pass. Those who are praying and watching for God's open doors will not hold back from entering, even at great cost.

Dr. Mott, in his impressive report on conditions in Europe, refers to the earnestness which characterizes all the warring nations, especially Great Britain, France, and Germany. Before he went to the Continent he was told "You will not find a selfish man in Europe," and he declares that this was borne out by his experience. Men and women everywhere seemed to forget themselves and their own comfort and convenience in their sacrifices for their country and in the struggle for the success of the cause in which they are engaged. Fifty per cent. of the pastors in France and Germany are in the armies, and 60 per cent. of the university students of Great Britain are among the British volunteers. Great opportunities are offered for Christian work among the soldiers who are face to face with death. Millions of copies of the Bible and Testaments are being distributed, and successful evangelistic

work is being carried on in the mobilization camps, hospitals, and among the prisoners of war.

WOMEN AND THE WORLD'S PEACE

THE Federation of Women's Foreign Missionary Societies and the Council of Women for Home Missions have, through their joint committee, heartily endorsed the plan for prayer and peace propaganda through women's missionary societies. Articles will appear in the women's missionary magazines, and other literature is being prepared. A "Pageant of Peace" is to be issued by the Central Committee on the United Study of Missions, and it is hoped that this pageant, illustrating Christian ideals of peace, may be given in every town and village on Memorial Day, May 30th.

The various members of the central Advisory Commission of Women's Boards have sent out the following statement:

"We are suffering to-day not only in our sympathies with those who are involved in the awful war in Europe, but in the terror that to us, also, may come as suddenly the horror of war. The strongest, most stable governments have collapsed, and the closest human relations have broken down, while neutral nations and statesmen stand powerless to aid.

"Women have found relief in knitting mufflers, as did their grandmothers, but is there nothing that women can do really to help bring and preserve peace? Have they learned nothing in fifty years of the power of organized womanhood? Is there no place for our great women's missionary societies to fill in this crisis?

"It was just after our own civil war, when our country was poor and weak and not fully united, that God called the Christian women of America to carry His message of peace to the nations, and women's foreign missionary societies were born. To-day, there are forty such societies, with a chain of peace stations extending around the world. Foreign missions, being interpreted, are just international friendliness and world-neighborliness, based on the love and teaching of the World Savior. Statesmen and pacifists tell us of new plans and international laws which will make war impossible. Poets have long sung of a 'Federation of the World.' God grant it. Yet while we have sympathy with every honest effort for better legislation for world peace, we know in our hearts that it will fail unless back of human policies are the ideals and the power of Jesus Christ.

"We do not propose to enter into the political side of the question, but will confine our efforts to a peace propaganda based on the teaching and spirit of Jesus. We submit no elaborate program, but we will endeavor to enlist individuals and societies for intercession. We will teach the children in our homes and churches Christian ideals of peace and heroism. We will study the New Testament and accept its teachings concerning peace. We will endeavor to promote the understanding and friendliness of the nations by thinking of none as alien, but all as children of our Heavenly Father."

All missionaries and others are asked to make July 4th a day of prayer rather than a celebration of victory—prayer that peace, if it has

not already come, may come speedily and abide. This war has often made it seem almost inconsistent to preach a gospel of peace, and yet we need more than ever before to emphasize the fact that we are ambassadors of the Prince of Peace. This is an international peace movement to bring together all Christian women who will encircle the globe with prayers for the exercise of Christian brotherliness.

CLOSING IN ON TURKEY

THE seriousness of the situation for Christians in the Turkish Empire calls for the earnest, united prayer of those who dwell in security at home. British and French subjects have mostly been driven from Palestine, Syria, Constantinople, and much of Asia Minor. There has been great suffering among the native populations and the American missionaries who remained have found difficulty in obtaining the needed funds to support their life and work. Jews and Christians in some districts of Syria have endured insults and oppression at the hands of their Moslem neighbors and rulers. Still the American missionaries in European Turkey and Asia Minor continue work without abatement. Many refer to unusually cordial relations with Turkish officials. This was before the allied fleets began to force the Dardanelles in order that they might capture Constantinople. This aggressive movement may put Christians and foreigners in a precarious situation.

Already practically all the American missionaries have left Palestine and report great suffering on the part of Jews and Christians. We do not anticipate any general massacres, but

in case the Turkish rulers lose entire control of the situation mobs are apt to break loose and work their wicked will. There is some danger of bloodshed in Constantinople, Smyrna, Beirut, and Damascus, but we do not believe that this will take the form of a massacre of Christians. In Constantinople, for instance, the Christians are almost as numerous as Mohammedans, and would defend themselves. No desired end would be achieved by killing the Christians, and a large proportion of the Turks are opposed to the present party in power and to their German allies. If an internal revolution occurs, it is likely to take the form of an attempt to overthrow the present government rather than an outbreak against Christians. It would be, however, in harmony with the firm belief of Moslems in kismet (fate) if, when they see that their cause is lost, they should take flight across the Bosphorus into Asia.

In case the Allies storm Constantinople, there is, naturally, danger to all who remain in the city; but we believe that God, who has so often interposed to protect His people, will now care for them and will direct the affairs of His Kingdom to victory. This is a time to trust and pray.

UNIVERSITY EVANGELISM

AMERICAN Christians have been thrilled by the accounts of the thousands of students who attended Mr. Eddy's evangelistic meetings in China, but the Spirit of God has been at work among the students of America as well. In the five days' campaign at the University of Michigan, the student audiences averaged about five thousand a day. Sixty delegates at the Student Volunteer

Convention in Kansas City in December, 1913, and fifty-five delegates at the Geneva Student Conference last summer gave the nucleus about which the whole campaign organized, and extensive preparations, including much emphasis on prayer, had been made. As a result, nearly five hundred men decided for Christ, and the action taken by the university athletes indicates the moral forces which were set in motion by the campaign. A series of resolutions concerning such matters of student conduct as betting at games, drunkenness among students, and profanity, were drawn up and adopted.

Dr. John R. Mott, Mr. Sherwood Eddy, C. D. Hurry, D. R. Porter, and others have also been conducting the most successful series of evangelistic meetings in preparatory schools and colleges that America has ever seen. In the Universities of Toronto, of Kansas, and of North Carolina large audiences have gathered, and hundreds have signed cards to indicate their decision to follow Christ or to more thoroughly consecrate their lives to Him.

The recent evangelistic meetings in Yale University were said to be the most remarkable ever held there. Hundreds of students in Sheffield Scientific School and other departments indicated their purpose to accept Christ. Another notable revival is reported from Penn State College, where about one hundred and fifty Christian workers joined in the campaign. Meanwhile, Evangelist "Billy" Sunday continues to stir Philadelphia, including students at the University of Pennsylvania, and other educational institutions of the city. Surely God is moving among His people and is turning their hearts to Him.



COMING EVENTS

April

- 1st—The 100th anniversary of the birth of William C. Burns, 1815.
6th to 11th—Hebrew Christian Conference, New York.
10th—Centennial of birth of John Geddie—Miss. to New Hebrides.

May

- 5th to 11th—National Y. W. C. A. Convention, Los Angeles, Cal.
8th to 13th—Lutheran's (G.S.) Woman's Missionary Convention, Omaha, Neb.
12th to 17th—Southern Baptist Convention, Houston, Texas.
19th—Presbyterian United Movement Conference, Rochester, N. Y.
19th to 26th—Northern Baptist Convention, Los Angeles, Cal.
20th to 29th—General Assembly Presby. Ch., U. S. A., Newport News, Va.
20th to 30th—General Assembly Presby. Ch., U. S. A., Rochester, N. Y.
20th—The 225th anniversary of the death of John Eliot, 1690.
29th—The 100th anniversary of the Basel Missionary Society, 1815.
31st to June 4th—Women's Summer School of Missions, Los Angeles, Cal.

June

- 1st to 7th—Women's Summer School of Missions, Oklahoma City.
3rd to 13th—Women's Summer School of Missions, Denton, Texas.
4th—The 50th anniversary of the birth of George L. Pilkington, 1865.
4th to 14th—*Y. W. C. A. Student Conference, Blue Ridge, N. C.*
6th to 13th—Woman's Congress of Missions, San Francisco, Calif.
8th to 14th—Women's Summer School of Missions, Duluth, Minn.
16th to 22nd—Women's Summer School of Missions, St. Paul, Minn.
18th to 28th—*Y. W. C. A. Student Conference, Silver Bay, N. Y.*
23rd to 27th—International Missionary Union, Clifton Springs, N. Y.
24th to July 1st—Women's Summer School of Missions, Winona Lake, Ind.
24th to July 4th—Women's Summer School of Missions, Blue Ridge, N. C.
25th to July 5th—*Y. W. C. A. Student Conference, Eagles Mere, Pa.*
25th—Jubilee of the China Inland Mission, founded 1865.
25th to July 4th—*Missionary Education Movt. Conf., Blue Ridge, N. C.*
30th—The 600th anniversary of the Martyrdom of Raymond Lull, 1315

July

- 2nd to 11th—*Missionary Education Movement Conf., Asilomar, Cal.*
6th—Five hundredth anniversary of the Martyrdom of John Hus.
6th to 9th—International Congress on Alcoholism, Atlantic City, N. J.
6th to 13th—Women's Summer School of Missions, Boulder, Colo.
7th to 12th—*Fifth World Christian Endeavor Convention, Chicago, Ill.*
8th to 15th—Women's Summer School of Missions, E. Northfield, Mass.
9th—The 75th anniversary of Martyrdom of Christians in Madagascar.
9th to 18th—Women's Summer School of Missions, Silver Bay, N. Y.
9th to 18th—*Missionary Education Movement Conf., Silver Bay, N. Y.*

A Farming Missionary in India

SAM HIGGINBOTTOM—A PRINCETON MAN IN ALLAHABAD*

Sam Higginbottom was born in Wales. As a boy he cared little for study, so that at twelve he left school to work on his father's farm. He did not want to be a preacher, but liked life in the open, and loved animals. When he was sixteen two ladies gave him a Bible which he decided to read, and through its pages he heard God calling him to preach. For this he must have an education, and as he was too old for the schools in Wales, his thoughts turned to Mount Hermon school in America, where his half-brother had studied. After some delay, his father consented, and Sam left for America in August, 1894.

Four years at Mount Hermon; two at Amherst; two at Princeton—what next? Three years in the seminary, then some foreign field, Higginbottom thought. India, *now*, God said.

One afternoon in the Y. M. C. A. at Trenton, N. J., he met Henry Forman of India, and unexpectedly rode with him to Lawrenceville, five or six miles by trolley. As a result, Sam agreed to go to India at once, if the Presbyterian Board would send him without theological training.

He went, and in India found a double work. The new man was expected to look after the Blind Asylum and the Leper Asylum, but when he saw the broken-down mud-huts filled with poor lepers in all stages of the loathsome disease, Sam Higginbottom made up his mind to refuse to do this work.

As they were leaving the place he saw lying on the ground near a tree a leper covered with flies, which he had neither ambition or strength to drive from him. Then God spoke to Higginbottom, and he remembered that this leper was a brother for whom his Master had died.

The young missionary agreed to accept the oversight of the Leper Asylum, and went to work to improve conditions. Now, in place of the broken-down huts, there are neat homes and new buildings, a children's home, and a chapel. Instead of five Christians, more than half out of a total of over three hundred lepers have taken Christ as their Lord and Savior.

In Ewing Christian College, Allahabad, he has established a model farm where boys are trained to self-support. This farm is known all over India. Governors and native Rajahs send to inspect it, and Mr. Higginbottom is in great demand to explain the improved system of agriculture that will help to redeem India from the curse of grinding poverty and will enable the growing Christian Church to become self-supporting. (See article on page 247.)

* From a sketch by Miss Belle M. Brain in *The Sunday-School Times*.



REDEEMING INDIA FROM POVERTY

Professor Sam Higginbottom with students and faculty of the Agricultural Department of Ewing Christian College, Allahabad, India

The Gospel of the Plow in India

AGRICULTURAL MISSION WORK IN EWING CHRISTIAN COLLEGE

BY PROF. SAM. HIGGINBOTTOM, ALLAHABAD, INDIA

Missionary of the Presbyterian Board of Foreign Missions, Professor of Agriculture in the Ewing Christian College, and Superintendent of the Leper Asylum



TWELVE years ago, while I was a student at Princeton University, I received what I believe to be a call of God to go as an unordained missionary to the lower caste peoples of India.

When I reached the field my brethren of the mission said: "We are very glad, indeed, that you came out for this low caste work, but just now we need a man to teach in the college, so you would better go there." In a mission institution, they seldom ask a man what he can teach, but look around to see what is needed, and then tell him to go and teach it. They gave me Economics, a subject that I knew very little about. The text-

books were English and American, and the illustrations for economic truths were very difficult for Indian students to grasp. In order to bring the theories into relation to the student's own experience I used to take groups of them out on the frequent holidays to the railway workshops, brick-kilns, jails, and villages, in search of economic illustrations.

Certain facts soon forced themselves upon my attention. One of these facts was that India is a land of one occupation, namely, farming. Eighty per cent. of its people get their living out of the soil, and I believe that India will forever remain, primarily, an agricultural country. They have a growing season twelve months in the year, so that with proper cultivation

of the soil, rotation of crops, and irrigation, the land need never be idle.

From the first of October to the middle of March the weather in north India is perfectly delightful. After that it begins to warm up a bit. During May and June the shade temperatures run anywhere from 110 to 120; the sun temperature is between 165 and 180. We call this the hot weather. People occasionally ask what I do during this extremely hot weather, and I say that if by night I find myself alive I consider I have done a pretty good day's work; that is about all that you can expect in that extremely hot weather. About July 1st the monsoon bursts, and during the succeeding three months we usually get as much rain as falls in America during a whole twelve months. During the rainy season the humidity is so great that shoes which you took off at night have a coat of lovely mold in the morning. A moldy Bible does not mean at all that the owner has not consulted that sacred book for that day; it simply means that it has not been wiped off that morning. During the rains one generally has prickly heat, not only all the time but also pretty much all over. The result of these discomforts is that the same attention is not given to the mill and factory that there would be in a more temperate clime. Every industry that depends for its conduct upon the mill and factory system has great difficulty in getting the sufficient amount of labor, even in a country teeming with people.

Poverty of India

Another fact that I learned in my visits to the villages was that India is a land of extreme poverty. Preach-

ers usually think they know all about that condition. When I was working my way through Princeton, during freshman year, I did my own cooking, and lived at the rate of eighty cents to a dollar a week. I used to feel sorry for myself, and feared that there was danger that I would permanently injure my health, and yet my physical appearance does not indicate that I ever suffered much. The kind of poverty experienced in America is of a different type from the poverty of India. The poverty there is degrading and debasing; it is life-destroying. It robs manhood, womanhood, and childhood of all that is best. More people will lie down hungry to-night in India than live in all North America. More than one-third of that great population of 315,000,000 never know, from the cradle to the grave, what it is to have enough to eat. Over 100,000,000 of them live at the rate of one cent a day per capita. Grown men come to me and say: "I would not care if I could get one good meal in two days." A good meal to these people means only bread made from coarser grains, which, if we should attempt to eat, would make us feel that our digestive apparatus is not designed for that kind of food. Yet these men say, "If I could get all of that bread I want once in two days I would be satisfied."

The superintendent of banks for the Rajah of Benares, a Hindu gentleman, told me that I had no conception of the suffering and poverty of the Indian villages. If you were to visit any one of the numerous villages of the Ganges valley, and could persuade the people of some

house to bring out all their household furniture, wearing apparel, cooking utensils, personal effects, agricultural implements—all their worldly goods—you could buy the whole outfit new in the village bazaar for less than five dollars. These people have no capital, and things which we regard as absolute necessities have not yet dawned upon their horizon as possibilities. There is no magic in

made unclean. If the Brahman is cooking dinner and the shadow of a low caste man falls upon the food, it must be thrown away; it has been made unfit for his consumption.

The best way to see Benares is to float down the river in a boat, and as you do this you notice several places from which smoke is ascending. This means there is a cremation of dead bodies at the burning ghats. These



THE OLD AND THE NEW WAY OF THRESHING IN INDIA

Threshing by oxen costs 50 cents a hundred pounds, and the result is grain mixed with dung and dirt. Threshing by machinery is quick and clean, and costs only 6 cents a hundred pounds

the transmutation of an American penny into a gold penny in India. Every commodity that the Indian uses is a commodity in a world market for which world-market prices must be paid.

Of the 100,000,000 or more people in India, who are so poor, about 60,000,000 are known to us as out-castes. The Brahman speaks of them by the very suggestive phrase, "untouchables." If the shadow of a low caste man fall upon a Brahman, he must take a bath, for he has been

places are kept clean by low class peoples, and when a fresh corpse is about to be brought in they must leave, as their presence would pollute even the dead.

Before I went out to India, I had no idea that anywhere on earth any considerable body of men and women, as a regular, normal thing, would eat carrion. In the second book of Kings, the sixth chapter, we read that men and women did what would be normally repugnant and loathsome to them. Their excuse was

the army of Benhadad at the gate. The Chamars, the great leather-working caste in north India, regard as their choicest perquisite the cattle that die of disease; the Dom regards any dog he is lucky enough to hit over the head or that he finds dead by the roadside, as a good dinner. These are not the kind of people you would like in your drawing-rooms. They are often disgustingly filthy; their habits do not make them attractive. The upper caste man says to these low caste people: "You were born down in a horrible pit, amid the miry clay; that is your fate; it's the will of God for you, and you were not only born there, but you are to stay there. It is inconceivable that you should ever get out of that position, because God put you there."

The Gospel for the Poor

The Christian missionary comes along, and looks down into this awful mess, and says:

"Have you not heard that there was One who came to seek and to save just such as you are? Do you not know that there is One whose arm is not shortened that it can not save? He can reach down and take you out of that horrible pit, and set your feet upon a rock, and put a new song in your mouth."

This low caste man, almost brother to the beast, turns his face toward the light, and says, "Is it really true? Is there a way out for me?"

"That is the good news," says the Christian missionary, "there *is* a way out for you."

And these people are coming to Christ to-day, not by tens or hundreds or even by thousands, but lit-

erally by tens of thousands. The Bishop of Madras says with a sufficient force of teachers in south India 10,000,000 of these folk could be gathered into the Christian fold in one generation. A Methodist bishop in north India says that in six years, with sufficient teachers and equipment, 2,000,000 of these people can be won to Christ. There are districts in north India where there are 40,000 people on a waiting-list of the missions, and there are individual churches with from 1,500 to 2,000 people waiting to be admitted. We are compelled to say to these people, "Wait a bit, do not come quite so fast, for we can not take care of you."

Once, when I was riding on the train in north India, I noticed on each side of the track one great beautiful, sun-kissed wheat field, ripe, and ready for the harvest. As the wind rippled through this ripened grain, I noticed that a lot of it was shaken out, and, falling to the ground, was lost. There is something peculiarly pathetic about the losing of a harvest. Men do not plow for fun. They do not put their seed into the ground just to bury it and get rid of it. They do not weed and water and watch day and night just for the sake of having something to occupy their time. Men go through all the dull, dreary drudgery of plowing, through all the painful toil, buoyed up by the glad hope of the coming harvest.

As I look out over this great Godward tide of humanity in north India, the greatest stream of humanity at one time ever seen headed toward the Kingdom of God, I think about the prophets and the apostles. I



AN INDIAN MOWING-MACHINE

If this man wastes no time he can cut enough grass in one day to feed one horse. A modern mowing-machine can cut several tons in the same time.

think of our Lord Himself, going through the cities and villages, teaching in the synagogues, healing all manner of sickness and disease; and when he saw the multitudes scattered abroad, the sheep having no shepherd, He said to His disciples, "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that He thrust forth laborers into His harvest." I have an idea that when Jesus asked His disciples to pray this prayer He had in mind that they should seek to answer it.

Think of the great company of men and women who since our Lord's day have gone forth, not counting their own lives dear unto themselves, most of them laying down their lives, like the sainted Henry Martyn, without seeing a single convert. Those of us who live to-day are given the privilege of reaping the fruits of their labor. To-day is the great day of Christian opportunity in India. If we neglect it, to-morrow will be the day of our great despair. The problems of mis-

sion work in India are problems not of failure but of success.

Rice Christians

I occasionally meet people who say, "Oh, yes, we have been in India. We have seen the kind of people you persuade to come into the Christian Church by holding out to them promises of material gain. They have come for the loaves and the fishes. They are rice-Christians. I answer, "Yes, all you say is true. These people have come to Christ for what they can get out of Him, and which one of you who has really come to Him, feels that you got nothing out of coming? I confess that my conversion means a complete right-about-turn in my life. The old was put away, all things became new, and all that I am, and all that I have, and all that I hope to be, I received when I came to Jesus Christ. I have always thought that I got something well worth having."

When we consider the unworthy motives with which some of us have come in the Kingdom—many a man



(Photo by Prof. Vivian.)

INDIAN METHOD OF DEEP TILLING

This is their only method and costs 10 cents a 100 square feet. An American plow can do the work better at 1 per cent. of the cost.



BREAKING UP THE SOIL WITH AN AMERICAN PLOW

The first year this plow requires ten oxen, but it makes deep furrows and so helps to conserve the moisture and increase fertility. The second year only four oxen are necessary

has joined the Church to improve his business, many a woman to get into a better social set—is it right to judge harshly these who have come from so low down? It is not the motive which leads a man or a woman to come to Jesus Christ that really matters, but it is the motive that leads him or her to stay. God Almighty is raising up to Himself out of these despised people a body of believers for whom no one on earth need apologize. In their spirit of sacrifice, they are not behind any Christians on earth.

In consulting the literature on this subject, have you ever run across the phrase, “rice-Hindu” or “rice-Mohammedan”? I never have. Does not this indicate that neither Hinduism nor Mohammedanism have anything to spare? No one is accused of taking up those faiths for what they can get out of them. We take the blessings that Christ brought into the world, and which we enjoy

in such full measure as ours by right. We forget that every good and every perfect gift cometh down from God.

Why should our Lord have inserted so materialistic a petition in the prayer which He taught His disciples? Our daily bread comes to us so easily, our tables are so heavily laden. We suffer so much from indigestion and over-eating that it is hard for us to understand that it is really necessary for any to pray, “Lord, give us this day our daily bread.” Yet it is a fact of history, let alone religion, that only those peoples who pray that prayer seem to have had it fully answered. The great famines have been in the non-Christian world. So the term “rice-Christian” is perhaps a crown of glory upon the head of our Lord, for the religion that He brought into the world has enough in it to spare for the last lost son or daughter of God and man even to the uttermost parts of the earth.

Starting an Agricultural Mission

When I learned that India was the land of such extreme poverty and of one occupation, I went to certain missionary educators and to government officials, and I said, "If government and missions are justified in any kind of education, are they not justified in that kind of education which most directly concerns the great majority of the people of India? Should we not teach these people how to get more out of their soil?" They replied that it was too difficult, too expensive. The people of India are so unteachable that it would never do. No one said that the thing was wrong. It is a new idea of Christianity to me that shrinks from doing the right thing because it is difficult or big. Are not the great triumphs of our faith due to the fact that God takes the weak things of the world to confound the mighty?

After discussing the matter thoroughly the mission voted unanimously to send me home to study agriculture, to secure men to help, and to raise funds to carry on agricultural work. I came home and studied, and friends gave us \$25,000 and two men. In the meantime, Dr. Arthur Ewing was working hard in India, and, with the help of the government, secured a farm of 275 acres. The money paid for the farm, built cattle barns, bought stock and American implements, so that we are fairly well equipped with a demonstration farm.

As soon as we began work a number of Christian boys came and said: "Sir, we would like to study agriculture."

"I am very sorry," I replied, "but we have no dormitories, no laboratories; we can not take you in."

"But you have this good American



A NATIVE INDIAN PLOW SCRATCHING THE SURFACE

This plow can never do good work, and is strong enough to be used only where the ground is moist and comparatively soft

machinery," they said, "and we have heard that in America boys work their way through college. Could we not do that here?"

This struck a tender chord in me, because I had had the fun of working my way through college; so I arranged to give each boy about \$2.50 a month as a scholarship. They chose a shady tree as kitchen and dining-room, another as bedroom,



GROWN ON THE MISSION FARM

With improved methods of cultivation these crops are produced 30 tons to the acre

and during the cold weather and the hot weather they got along very well. But when the rains came they would need a roof over their heads, or they would be sick. I was very much worried as to what to do, but when the rains came, they simply picked up their little string and bamboo beds, went over to the cattle-shed, and said to the oxen, "Get up there and let us in." I have since learned that there is a limit even to the number of boys you can crowd into a cattle-

shed, so that finally we had to say, "No more."

When I was a student at Mount Hermon school, D. L. Moody used to come back from his great evangelistic campaigns, and would tell us of the dudes, the walking clothes-racks, the men who if they rolled their own cigarets were suffering from physical exhaustion. This type did not appeal to him, and he told us that he wanted his Mount Hermon boys to be able to do things in this world, to be Minute Men, to be able to eat soup with a one-tined fork, and to sleep on a hay-mow. These boys in India would make Mr. Moody's heart glad, because, in spite of discouragement and difficulties, they stuck to their jobs.

Are Famines Preventable?

Two questions arise in the mind of every thoughtful student of India, one is, "Are the famines, which have caused such untold economic suffering and loss in India, preventable?" One of the editors of *The Christian Herald* told me that his paper had collected and sent out over \$4,000,000 to help the famine victims of India. Fifteen dollars a year is considered sufficient to feed, clothe, and educate one of these famine orphans. It is not really enough, but it has kept alive thousands, and has done immeasurable good. If this same amount of money were spent in famine prevention, I believe that all of the famines of India could be prevented. It means better tools, for the implements of the Indian farmer are so inefficient that he sits in helpless inactivity whenever conditions are not favorable to his methods. Also, he must have his power guaranteed,

and his power comes from oxen. These animals are always the first to suffer in a famine. The introduction of the silo into India, so that they can be filled in years of plenty, will enable us to do for India what Joseph did in the years of plenty in Egypt to prepare for the lean years.

The other question is this: We all recognize that the missionary enterprise is temporary. The day is coming when all shall know the Lord, and when this glad day comes in India, what will we leave behind us as a result of Christian endeavor? If it is a weak, wobbly little church, that can totter along only so long as it is subsidized by the gifts of American and European Christians, will the enterprise really be successful? I think not. Our minimum standard must be a self-supporting, self-propagating church. How is this to be brought about among people so poor? We must improve the economic condition or a self-supporting church is not within the range of possibility. Our work has, therefore, as one of its objects the development of a church that can pay its own pastors and teachers, build and equip its houses of worship, and meet the needs of its own community.

My Indian neighbors are raising only six or eight bushels of wheat per acre, while on the mission farm we get from twenty-five to thirty bushels of wheat per acre. There is the same soil, with the same amount of sunshine and rain, the only difference being in the method of cultivation and in the seed chosen. Some may ask: "How is this related to a self-supporting church?"

What a Financial Canvass Reveals

Let us imagine ourselves in one of those little Indian villages, where, during the last years we have had five hundred new converts. This large number makes necessary an enlargement of the church building.



A MISSION CROP OF *SORGHUM VULGARE* IN INDIA
With native methods of agriculture the Indian farmer raises less than 4 tons to the acre. Across the road the mission farm, by American methods, raises 30 tons to the acre. Some of this sorghum vulgare grows 17 feet high. On the native farm it grows only 2 to 3 feet high

In our present church the walls are about eight feet high, and are built of solid mud. The ladies of the congregation have taken some cowdung and clay, mixed these with water, and have plastered the walls with them. The hot sunshine has dried them into a lovely brown. The

roof is of nice, straight bamboos, with clean straw for a thatch. The buildings cost about twenty-five dollars. Now, before the new members can be admitted, it must be enlarged. So we decide to have an every-member canvass. Of course, the only proper way to finance a church is to get every member of the congregation to give systematically. These members are living at the giddy rate of one cent a day. We go to our assignments and approach, first, a small clump of mud houses. One of the men of the family is working in the fields. He is a middle-aged man with a wife and four children. Times are pretty good, so that he is getting about two dollars a month. As we walk toward him, we plan how much we shall ask him to give. Just then two of his little children—a small boy of about six and a tiny girl of about four—ran out to their father. It is very foolish to waste clothes on such little children in such a warm country, so they are simply drest in their birthday suits. This gives us a chance to see that instead of nice little fat, plump legs they have two straight sticks of bones. It is easy to count the ribs, because they are all in plain sight. Their little faces are pinched with hunger, and we see that they have never had sufficient nourishing food. You say to your team-mate, "If we take any money from that man it means that those children are going to be still further robbed of food, and I haven't the nerve to countenance any such transaction. We will pass him by." In the same

way you pass by the whole community.

Now, if one of our Christian boys, trained on the mission farm, can go among these people and teach them how to raise even twenty bushels of wheat to the acre in place of six or eight, we have immediately brought within their range at least one good meal a day for this village, and we have solved the problem of church finance. If there is any other way to bring about a strong, self-supporting church I will gladly try it.

Jesus said that on the Day of Judgment he would say to a very surprised group of people, "Come ye blessed of my Father."

"Why, Lord, why are we blessed?"

"You saw me hungry, and you gave me to eat."

"No, Lord, we never saw you."

"Yes," Jesus says, "when you taught that little famine-curst village to grow twenty bushels of wheat in place of six or eight you were helping to feed the hungry, and when you taught those people how to grow three bales of cotton in place of one, you were helping to clothe the naked."

We do not read that Jesus went about only saying good things; *He went about doing good*. The work that I am doing in India I do because of my faith in Him. A gospel that begins with words and ends with words is not the Gospel of the Son of God. Unless His life in me drives my feet into paths of usefulness, and teaches my hands to do loving deeds, then I have something less than the Gospel which He brought into the world.



A SETTLEMENT OF THE CRIMINAL CASTE IN NELLORE, SOUTH INDIA

Two hundred huts, containing 600 men, women, and children are located in the Erukala Settlement, just back of the Baptist Mission compound in Kavali

Saving Criminals in South India

BY MRS. DAVID DOWNIE, NELLORE, SOUTH INDIA

Missionary of the American Baptist Foreign Mission Society



SCATTERED throughout India are a number of criminal tribes, forming a sort of caste. They are professional criminals because their fathers and grandfathers were criminals before them, and they regard their crime not only as a legitimate means of existence, but even as a part of their religion. For many years thieving and murder have been on the increase. In 1903, when taking a friend to a station sixty miles away, we traveled in a dog-cart drawn by coolies. At the back sat a man with a loaded gun to keep away bandits. There was a dangerous pass, twenty miles from Nellore, where Dacoits used to spring out upon unwary travelers. As Indian men load their women with jewelry, the thieves often secured much loot. In our district, one division of the thieving tribe

was called *Cuttāree vānoru*, "scissors men," because they used to cut off ears with scissors in order to get the jewels.

The thieves strip and oil their bodies, so that they can not easily be caught. They are, however, much afraid of firearms.

The government of Madras decided that prevention is better than reformation, and discovered that the penitentiary does not reform the criminal. For the protection of the public, the Criminal Tribes Act was passed, requiring all the criminals in the country to be registered and segregated in settlements, where they could work in the mica mines, be under police supervision, and receive favorable instruction. The Inspector-General asked that all the Erukalas (a tribe living entirely by thieving) registered for settlements in Madras province be located near the Kavali mission.

The people also decided that they preferred the mission to the government settlement, and in October, 1912, twenty-two families appeared at the mission compound and asked to be received. At first the missionary did not know what to do, but realizing that at the government settlement they would have no religious instruction, Rev.



ONE OF THE SETTLEMENT HUTS

Edwin Bullard, the Baptist missionary, allowed the families to camp in the back of the compound.

Thus the people were brought to the mission doors, instead of the missionary going out to seek them. Government gave land for agricultural purposes, and liberal grants of money for starting other industries, such as weaving, basket- and mat-making. The people were encouraged to come to church, and the children were taken into school and taught. Thus the whole settlement received a great uplift.

But the old thieving propensity still lies dormant, and tho there has been a decided decrease in crime about the district in general, there is much petty thieving in the vicinity of the various settlements.

Soon after, the attention of Mr. Atkinson, superintendent of police for

the Nellore district, was attracted to the work, and he gave Mr. Bullard the privilege of receiving as many as he desired. Within six months 62 families had come, comprising 200 people, and, later, these increased to over 200 families, with 600 people. A little hamlet of their own was built, situated on the mission land, near the bungalow, and there they lived in their own houses of mud and palmyra, arranged in straight, broad avenues.

The government gave the mission a hundred acres, beside fifty acres of swamp land, which could be developed profitably. The settlement also received the leaves of 1,000 date palms in a grove eleven miles away, and an equal number of palmyra trees, which yield fiber for brushes. The government has also given Mr. Bullard 200 rupees a month, and 5,000 rupees were given for the erection of work-sheds and the purchase of looms. The agricultural department specified 3,000 rupees for the purchase of an oil-engine and pump. Last year 15,000 rupees were provided for the extension of the work.

The settlement is a penal colony only in a slight degree. As long as the people behave themselves they have all the advantages of free men. There is, however, a roll-call three times during day and twice at night, to make sure that none escape to commit crimes and depredations.

The training is thorough and practical. A large number of men are kept at work daily, and a large firm in Madras has agreed to take all the fiber the settlement can furnish. There is also basket- and mat-weaving and clothing-making. Several looms have been installed, and many

of the people are becoming expert weavers. The men belonging to the settlement are each paid two annas (about four cents) a day, and are dependent for the remainder of their support on the making of mats and rope.

Success in the religious work for these people depends largely upon getting hold of the children, and, through them, reaching the parents.

lustily, but when the teacher leads in prayer every voice is instantly hushed.

The "Cathedral" of Kavali is built of blocks of laterite—a red, porous clay—and roofed with thatch. The floor is of mud, and there is an abundance of ventilation. On the floor every Sunday may be seen old and young criminals seated in classes, being taught by Christian teachers



WOMEN OF THE CRIMINAL CASTE AT THE KAVALI SETTLEMENT

Every day the children are taught simple Gospel truths, so that they learn to weave them into their play, singing Christian hymns to mark time in their games.

Sunday is the great day at Kavali. In the infant class of the Sunday-school nearly one hundred bright-eyed, alert little boys and girls listen to the lesson as taught by Miss Bullard. The children enter into everything with enthusiasm. They sing

and preachers. Old women who formerly went the rounds of the villages, telling fortunes and planning crime, sit quietly, happy to hear the Gospel so long denied them. About forty of the children have been taken into the boarding-schools by Mrs. Bullard, to get them away from the corrupt influence of their parents and to give them more thorough Christian teaching.

After a few months the seed sown

began to bear fruit. Many express a desire to become Christians. One day four boys came to the mission and asked to be baptized. They were told that their parents might object, but they declared that it made no difference, they would be baptized any way.

The change in the habits of these people has been wonderful. At the end of the first year of the work, crime had decreased 75 per cent. in the region where the settlement is situated. In one large town, where there were formerly 150 known depredators, crime had practically disappeared. The deputy magistrate of the district at the end of the first year found his cases for trial reduced from 200 to 60. Not one case was reported of a criminal leaving the mission to return to the old life,

while at the government settlement such cases were of frequent occurrence.

The government, realizing that the Erukalas are becoming a changed people, prefers that the settlements be under mission influence, and has requested the Salvation Army and other missions in South India to undertake the work.

The Erukalas as a class are above the average in intelligence. If the right direction can be given to the ability of these criminal peoples, in future years there will go out from among them skilled laborers ready to take their places in the industrial life of the nation; where before went thieves and murderers will go out preachers, teachers, and evangelists, carrying the Gospel message to the uttermost borders of the empire.

WHY SHOULD EVERY CHURCH GIVE TO MISSIONS

First. Because the Master commands. He said "Go," and every church must participate in the going or fail in its loyalty to Him.

Second. Because the money is greatly needed. The work is enlarging, the unentered fields are calling, the missionaries plead for funds for their work, and the decisive hour for Christianity in foreign fields has come.

Third. Because the churches need the partnership. The churches need to be saved as well as the heathen. Only the church that *goes* is promised the blessing of the presence of Christ. A worthy part in world missions will save the churches from littleness, worldliness, and sectarianism.

Fourth. Because the Gospel is adequate to save. One needs but to see the transformations worked by the Gospel in mission lands to have his faith greatly strengthened.

Fifth. Because only through the churches and their giving will the lost world be reached. A native chief in Central Africa recently said to one of our missionaries: "White man, if you do not come and tell us the words of God, we have no opportunity."

Sixth. Because the large work of world redemption includes all Christian work in its blest circle. Get a church deeply interested in the work of Christ in distant lands, and you will have no trouble in interesting it in every good work everywhere.—*Missionary Intelligencer.*

The War and French Missions

BY M. ALFRED CASALIS, PARIS, FRANCE

Secretary of the Paris Evangelical Society*



THE present war of 1914-1915 will bring about great alterations and results, not only in political matters and in ethnical problems, but when the war is over the whole Christian world must readjust its ideas, aims, and methods as to the evangelization of non-Christian peoples. In prayer and in earnest meditation we must prepare ourselves for coming circumstances and for the golden opportunities which God will offer us. But while war is raging, and those events are in course of preparation, missionary societies are suffering. The Paris Evangelical Missionary Society, for instance, finds itself in a very serious predicament. We have already received some help from friends over the seas, and, above all, from God, whose care and loving-kindness we have experienced even in the darkest hours.

The Financial Situation

April 1, 1914, all appropriations of the Paris society for the coming year had been voted by the Board, and each of the eight mission fields had been advised as to the amount set aside for its work.

When the war broke out very few subscriptions had been received, and they stopt completely. The drafts drawn by the missionaries, however, continued to come in, and the society

had to honor them. Thus all available resources had to be drawn upon and at the end of the first six months of the financial year there was a deficiency of about \$100,000. This must be paid when the war is over.

How to procure money for the other six months, in order that the missionaries may not starve, is a difficult problem. For over six months business has been at a standstill in France. All men ranging from 20 to 48 years of age have been "mobilized" and are either at the front, in the auxiliary services, or in military workshops and depots. A severe *moratorium* practically stops payments out of incomes and investments. Salaries have also been greatly reduced. Funds have also had to be raised to help care for the many hundreds of thousands of refugees pouring in from Belgium and the North of France.

More than half of the pastors of the French Reformed Presbyterian Church (the largest Protestant body in France) have been compelled to leave their parishes to join their regiments. The ecclesiastical work in many parishes is carried on by laymen, or by the wives of the ministers, some of the latter having even gone into the pulpit and preached excellent sermons. All missionary collections and meetings are practically impossible. From Alsace not a penny could be sent (a loss of some

Founded in 1822. Mission-fields: Basutoland (1833); Senegal (1863); Tahiti (1863); Zambesi (Barotsiland) (1885); Maré (1891); Kongo (1892); Madagascar (1896); New Caledonia (1899). 108 missionaries. Income, about \$200,000.

\$15,000 to the society). In Switzerland, the mobilization, the great reduction in business, in industrial and commercial enterprise, cut down subscriptions from that country (another heavy loss, perhaps about \$20,000).

The northern provinces of France—which are the richest from an industrial, commercial, and agricultural point of view—not only could send us no money, but needed help, since many of their lands, villages, and properties have been destroyed.

With deep feelings of gratitude we received the generous help of friends in England and Scotland. Hearing of our financial distress, Christian friends* in England and Scotland started an "Emergency Fund" in favor of our two South African missions, situated in British territory. Should these efforts be successful the French Christians would be free to apply all their energies to raising funds for our workers in French colonies (Madagascar,



A NATIVE BASUTO CHIEF AND HIS MEN, SOUTH AFRICA

The Mission Board took steps to reduce expenses 50 per cent. during the second half-year (ending on the 31st of March, 1915). All salaries (home and foreign) were reduced 20 per cent.; the number of employees at the home base has been cut down; all furloughs have been postponed; new missionaries have been held back; all building has been stopt, and the salaries of native workers have been almost entirely discontinued. In this way the budget of expenses has been reduced to \$57,000 for the last six months of the financial year.

Kongo, Senegal, Tahiti, Maré, and New Caledonia).

The Missionaries and Home Workers

In the first days of August all of our missionaries under 48 were called by letter or by wire to report at military headquarters.

Those at work in French colonies were "mobilized" where they resided; after being kept at the military depots

*The London Missionary Society, the Church Missionary Society, the Edinburgh Continuation Committee, the Conference of Missionary Societies in Great Britain and Ireland, and other religious bodies, are also taking special interest in our cause, and giving practical and tangible proofs of their sympathy.

for a few days, they were allowed to return to their mission stations; their services were not required, as Madagascar, the Kongo, and Senegal were not in danger from attack. The island of Tahiti was bombarded, but the buildings of the mission did not suffer.

Five missionaries in France on furlough were sent to the trenches at the

Some members of the Board and home staff have also been called to the front, among them Pastor D. Couve, our home secretary, a member of the Edinburgh Continuation Committee; our treasurer, our cashier, and our accountant. Not less than twenty-one of our missionary students are either fighting at the front or are undergoing military prepara-



NATIVE CANOES ON THE ZAMBESI RIVER, SOUTH AFRICA

front or were employed in the hospital or sanitary services.

The South African missions have suffered most from this obligatory military service. Five missionaries from Basutoland and five from Barotsiland have been sent to the front. One has been killed (M. Frank Escande, son of our Madagascar missionary). Out of fifteen missionaries, two only are unmarried men. Nine of them have left their wives and children in Basutoland or in Barotsiland.

tion. One has been killed (M. Francis Monod, a son of the Pastor of Lille).

One of these young men, a medical missionary student, writes on January 7th describing how his battalion stormed some trenches and suffered heavy losses. He says:

“. . . A little later on, at the very minute we were going to leave the trenches, the enemy began to bombard us with big 210 mm. shells, which are real volcanoes. The third fell two yards away from me. . . .



SOME BASUTO HEATHEN GIRLS, SOUTH AFRICA

I was covered with blood—not my own, but that of my dying and dead comrades. I did not lose my self-control, there was no time for that. As soon as possible, following our doctor, we ran along the trenches, picking up the wounded, following in the tracks of each shell as it fell in the very midst of us. It was ghastly work! One can imagine none more so. Oh! God! how awful . . . I do not understand how I came off unscathed! I dare not think of it at all. *I can only pray with a feeling of awe. . . . We are surrounded by death, brutal and sudden.*”

Another man, who was to have left last year for Madagascar, writes:

“. . . It was awful. I have seen death at close quarters, and our sufferings have been endless. My regi-

ment was decimated. On the morning of the 22nd of September, in less than half an hour, my battalion was reduced from 1,000 men to 350. All our officers were killed or wounded, and for two days we had only two sergeants to command us. During those days, under a shower of bullets, shrapnel, and big shells, we had from sunrise till ten at night, to pick up the wounded and carry them off over almost impossible paths, after having first drest their wounds. The dead were in great numbers at our sides; sometimes they had to be left for more than twenty-four hours, and we had to live close to them, to eat often with hands covered with blood, having no water with which to wash. . . .

“I can assure you that after such

an experience one feels ripe and ready for missionary work. 'All things work together for good to those who love God.' I believe that, and this great trial has already been good for me. I have indeed felt the presence of God and His strength during those dark hours, and my pocket Testament has whispered words of encouragement. . . . When shall I be able to return to the mission house? God knows. May He grant that it be soon. Until then may He give us strength to do our duty!"

To sum up, we have been deprived temporarily of the services of fifteen

missionaries, five members of the Board of Directors, four members of the home staff, and twenty-seven students—forty-five men in all. Their lives are daily exposed, and we dare hardly hope that they will all come out unscathed from this fiery ordeal. But through God's help and blessing, many write to say that even in the trenches they have felt the presence of His everlasting love. They have been comforted and upheld, physically and spiritually, and they will, if God wills, come back from this great war hardened in body, strengthened in soul, and, having seen the horrors of human warfare, will throw them-



A CONTRAST—CHRISTIAN BASUTO GIRLS, SOUTH AFRICA

This is a knitting class in the French Basuto Mission

selves with renewed ardor into the great battle against sin and for the Kingdom of Peace and Righteousness.

Some Results of the War

It is difficult to predict the results of the war as regards the cause of missions at the home base. Many of our best friends and supporters have been stricken in their own families, sons and husbands having been killed. At a small prayer-meeting of fifty persons in our mission-house chapel, there were representatives of five families who had lost one or more of their loved ones. They will, no doubt, feel impelled by their very sorrow to make still greater sacrifices for God's work.

On the other hand, others face financial ruin through the destruction of their homes, industries, and farms: All church services are everywhere well attended, especially in Paris, and we can not doubt that a renewal of spiritual life will manifest itself among Christians. This will bear fruit for the good of the Church, and at home and in the mission fields.

As to the effects of the war on the Christian converts in our mission fields, letters from missionaries show that the impression produced on the native mind is twofold:

Some are especially interested in the welfare of their missionaries, and since the war has reduced the latter's salaries and the comforts of their homes, the native Christians show great thoughtfulness in bringing presents of grain, vegetables, rice, chickens, and fruit. Others are concerned about the maintenance of the schools and churches, as is shown by a letter written by a missionary on

the Upper Zambesi among the very uncivilized and heathen Barotsi. He says:

"I called together all the men from Sesheke, and fully explained to them our financial difficulties, as well as the impossibility to promise any salary to our native schoolmasters.

"Within a week a large number of those men came back to the station declaring that on no account were the schools to be closed, and that in spite of the present dearth of grain they would be answerable for the salaries of the schoolmasters, and promised me \$250 for this year.

"It was touching to listen to them, and we feel greatly encouraged. We see from this that they appreciate all that has been done for them and for their people, altho they do not often express their gratitude. This shows that even our hardened Barotsi are good at heart."

On the other hand, there are those whose anxious questions are most distressing. They can not understand how real Christians can fight each other.

Let us not forget our great responsibilities. Christian generosity will uphold all missionary societies and their enterprise in the world. We feel sure of that, even should this war last many more months. But how shall we answer the question of the Kanak, which rises also to the lips of the Japanese, the Chinese, and the Africans?

What have *we* done, we Christians, with the message of God which proclaimed twenty centuries ago:

"PEACE ON EARTH AND GOOD-WILL
TOWARD MEN"?

Christians in Persia and the War

BY THE REV. S. G. WILSON, D.D.
Missionary of the Presbyterian Board of Foreign Missions



THE war has brought dire distress to the Christians of Persia. Most of these live in Azerbaijan, the north-western province, which is coterminous with Russia and Turkey. Tho Persia has declared its neutrality, and tho the government seems to have acted consistently with this declaration, yet Azerbaijan has naturally become a theater of war. It has been occupied by Russian troops since 1909, when they were called to raise the siege of Tabriz during the Revolution. After that time Russian soldiers were stationed at various points in the province, as Ardebil, Marend, Khoi, Urumia, and Soujbulak, as well as at the guard-houses along the post-roads. They have secured safety for agriculture, commerce, and travel, while many parts of Persia have been in disorder. The Turks, from the time of their mobilization, have been making strenuous efforts to bring Persia into alliance with them, by offering the hope of freedom from Russian domination.

Persia is thoroughly conscious of her weakness and inability to put up a fight against Russia. She also distrusts her ancient enemy, the Sunni Turks, who have often contested with her for the possession of Azerbaijan. Nor has Turkey forgotten that at the close of the Turko-Russian war, the district of Kotur was given to Persia.

Most of the Nestorians (Syrians or Assyrians) who occupy the dis-

tricts of Urumia, Sulduz, and Margawar, some years ago joined the Russian Orthodox communion in the hope of receiving civil support. The Roman Catholics and Protestants of the same race, and the Armenians also, welcomed Russian occupation because of the material benefits from their presence. Several bands of Armenian revolutionists from the Caucasus have joined the Russian forces, and Christians have even made demonstrations of sympathy with the Allies. In August, the Armenian Bishop in Tabriz held a special prayer service for the success of the Allies. The Russian Consul attended, accompanied by a body of troops, with the British and French Consuls. Armenians filled the church, the churchyard, and adjoining roofs, and afterward thousands of men and women, with bands of music, marched to the consulates, shouting "Hurrah for England!" "Hurrah for France!" "Hurrah for Russia!" Subscriptions were also raised by the Armenians for the Russian Red Cross.

Meanwhile, the Consuls of Turkey and Germany were stirring up the Kurds, who are Sunnis, to go on the warpath. Agents of the Sultan were distributing Pan-Islamic literature, and inviting Tartars, Kurds, and Persians to prepare for the Jihad. A large force of Russian soldiers unexpectedly surrounded the German, Turkish, and Austrian consulates in Tabriz, arrested the two latter, and sent them as prisoners of war to Tiflis. The German Consul escaped

similar treatment by seeking asylum at the American consulate. The eighty German merchants and mechanics, resident in the city, precipitantly fled or were put under arrest.

Turkish Raids

In Urumia conditions reached a critical stage several weeks before Turkey attacked the Russian Black Sea ports. In the first week of October the Kurds, possibly assisted by the Turks, made a raid into Persia, attacked and destroyed several villages in the mountains, and pressed down to the foot-hills. They burned Sier, Mar Sargis, Altwatch, and Anhar, Christian villages in which the American Presbyterians have churches and schools. In Sier the summer houses of the American and English missions were partly burned. The Russian commandant gave arms to the mountain Syrians that they might help in the defense, but there was danger that in the fighting the Russian soldiers might mistake them for Kurds. So they went around begging all the cast-off European fetters, straws, derbies, etc., and one strapping mountaineer was seen with his precious gun over his shoulder and a lady's fancy leghorn perched upon his head. But even with this aid, the Russians were driven back. The invaders came down to the hills overlooking the city, and hundreds of refugees fled to the mission premises. Before morning Russian reinforcements came, and the city was saved. A conspiracy to aid the invaders was discovered, and nearly a score of prominent Kurds and Persians were hanged by order of the Governor of Urumia.

When the Holy War was pro-

claimed in Turkey, the Shiah Mujtihad at Najef issued a *fatwa* calling on the Persians to join the Turks and free Persia from the Russians. This decree was placarded in Tabriz, but the local Muhtihad ordered them torn down, declaring that Persia should remain neutral. Many of the tribesmen, however, especially the Sunni Kurds, joined in helping the Turkish army, and the Russians, supported by Persian troops under Shuja-ud-Doulah, ex-Governor of Tabriz, were completely routed in a battle at Mian-duab, south of Urumia, and retreated toward Tabriz. The invaders occupied Maraga, and the Armenians fled pell-mell, some of them walking fifty or sixty miles in a blizzard to Tabriz.

A Panic Among Christians

A telegram from Tiflis said, "Kurd tribesmen massacring all Christians whom they capture. At Mianduab the Kurds killed all Christians, about three hundred."

The Russians expected to be reinforced so that they could hold Urumia, but on January 2nd, knowing the imminence of an attack, they ordered its evacuation, and the troops, with the Russian Consul and all subjects of the Allies, including the English and French missions, left that same day.

"Practically the entire Christian population of Urumia plain and the neighboring districts," writes Mr. Barnard, "were in flight before we left. As far as the eye could reach in both directions there was a constant stream of fugitives, sometimes so dense that the road was blocked. It was a dreadful sight, and one I never want to see again. Many old people and children died on the way."

Thousands of Christians—Protestants, Roman Catholics, Orthodox, Nestorians, and Armenians—fled toward the Russian border, and took refuge in the Caucasus, saving from their property only what they could carry on their backs. Many of them arrived penniless and famished. Their houses have been looted, and the contents carried away or ruthlessly destroyed. Even Moslem neighbors joined in dividing the plunder. It was a sad, a terrible day for these prosperous Christian villages.

The next day (January 3rd), the Kurds entered Urumia, led by a Persian Said-ul-Memalik. This old leader of the *Fidais* was one of the Nationalist leaders in the revolution against Mohammed Ali Shah, was Governor of Urumia, and afterward leader of the attack on the Russian soldiers in Tabriz in 1911. He escaped to Turkey, where he has since taken part in the Balkan war and now returns with implacable hatred against Russia.

Panic seized Tabriz, when it was announced that the Russian force would leave the city. A wholesale exodus of foreigners and Armenians began, and the Russian, British, and French Consuls and staffs retired to the Caucasus with the troops. Bankers, merchants, Indo-European telegraph corps—all who could—escaped with them or went to Teheran.

"The Armenians were in great terror," writes the Rev. F. N. Jessup. "They not only fear the Kurds—every one dreads their coming—but that the city Moslems may rise and plunder and murder, for the latter hate the Russians, and the Armenians have identified themselves with the Russians in this war."

In the general terror, Moslems as well as Armenians and foreigners, sought shelter in the Memorial School (American Mission), whose buildings were turned over to them. The missionaries had no fear for themselves, being regarded by all as friendly neutrals. In Urumia the Kurdish chiefs are said to have given special orders to spare the mission premises. The Kurds are grateful for the successful medical work of Dr. Packard, and felt under renewed obligation because Rev. Dr. Shedd interceded for the Kurdish chiefs who had been condemned to death. Thus the American (Presbyterian) missionaries had the gratifying privilege of giving aid and security to many. Their presence and their influence was a great blessing in this time of terror.

Word has come that other missionaries are also safe. Dr. Edman, of the American Lutheran Mission in Soujbulak, passed through Tabriz on January 4th *en route* for Sweden. Mr. and Mrs. Oster, Seventh Day Adventists, fled from Maraga with the retreating Russians. The German ladies in charge of the orphanages at Khoi and Urumia, dispersed the children in various quarters, and retired under safe conduct through Russia. The American Consul, Mr. Gordon Paddock, who was the only neutral Consul in the city, was able to do excellent service. When the Turkish-Kurdish force arrived, he arranged for their entrance without an attack, and so spared the plundering of the city, especially of the Armenian quarter.

The Russians evacuated Tabriz on January 10th, but the rejoicings of the Turks and their Persian sympathizers was short-lived, for a Rus-

sian force was soon sent from Trans-Caucasia. They were met at Sofia by the Turks, who were put to flight, leaving their artillery and 1,000 dead. The Russians reentered Tabriz January 20th, and found the Russian consulate burned. In the British Parliament it was stated that but one British property was touched, and "this result was almost entirely due to the action of the United States Consul, whose efforts and ability in protecting British interests are much appreciated and very gratefully recognized."

Relief Work Needed

In the absence of news to the contrary, it is supposed that Maraga, Urumia, and Salmas remain in the hands of the Kurds, and while Turkish commanders will no doubt make efforts to restrain them, one dreads to see the havoc when the curtain is lifted. It has been a terrible stroke to the Protestant Christians, for in the territory overrun the Presbyterian Mission has forty congregations. The refugees are in great need of our assistance. The Christians alone among them are reported in varying numbers up to 45,000, and the distress is dire. The Presbyterian Board is appealing for contributions. Reports come that the slaughter has

been appalling, while the condition of the hapless refugees who have fled in thousands is only one degree less terrible. One letter reads:

"Every British, Russian, French, and Belgian subject had to flee to save his life, and we have brought nothing except our lives. Ninety-five per cent. of the Christian population of Tabriz and Azerbijan fled before the advance of the Turkish army."

A native Christian says: "Barely two hours' notice was given to many of the terrified people, who were forced to choose between instant flight and remaining to die in a most shameful way. In the snow, mud, and terrible cold, over 20,000 left at once for Russia. Day and night, poor little ones, women, and men marched on to save their lives. It was pathetic to see the children dying and left unburied by the wayside; old men and women frozen, women giving birth to children, and the children dying at once . . . the suffering mothers walking on to save their own lives. Some mothers were found dead with little ones clinging to their breasts. Hundreds died before reaching Julfa; thirty died a few hours after crossing the frontier. Many fainted by the way and fell into the hands of the enemy."

CHRIST AND MOHAMMED

In one of the villages in North India a missionary was preaching in a bazaar. After he had closed, a Mohammedan gentleman came up, and said, "You must admit that we have one thing you have not, and it is better than anything you have."

The missionary smiled, and said, "I shall be pleased to hear what it is." The Mohammedan gentleman said, "When we go to our Mecca, we find at least a coffin. But when you Christians go to Jerusalem, which is your Mecca, you find nothing but an empty grave."

The missionary replied, "That is just the difference. Mohammed is dead. Mohammed is in his coffin. The founders of all these false systems of religion and philosophy are in their graves. But Jesus Christ, whose kingdom is to include all nations and kindreds and tribes, is not entombed; He is risen. And all power in heaven and earth has been given unto Him. That is our hope."

—Bishop F. W. Warne.



CHRISTIAN TRAINING FOR THE FUTURE MOTHERS AND TEACHERS OF CHINA
The girls of the Church Missionary Society School in the chapel service at Fuchau, China

Chinese Christian Patriots

RECENT EFFORTS TO HELP LEGISLATION AND REFORM

BY REV. D. MACGILLIVRAY, M.A., D.D.

Editor, Christian Literature Society, Shanghai



CHINESE Christians are helping the new Republic of China in many ways. In a movement to prevent the establishment of Confucianism as a State religion, they sent a petition to both Houses of Parliament. The following is a brief summary:

“Dr. Chen Huan-chang and others, believing that the country has greatly changed for the worse in manners, morals, and religion, and thinking to improve matters by a revival of ancient learning and religion, have proposed that Confucianism be made a State religion, and have petitioned Parliament to insert a clause to this effect in the new Constitution. In

this matter he has taken great pains and must be given full credit for sincerity, altho his methods are undoubtedly wrong. As to reviving the learning of Confucius, there is no objection to be made, but as to making it a State religion, the case is very different. The petitioners, therefore, pray both Houses of Parliament to refuse Dr. Chen's petition, and for the following five reasons:

For Religious Freedom

"1. A State religion and religious liberty included in one clause are mutually self-contradictory in spirit. It is well known that liberty is the gift of the laws in our republic, both in material and spiritual matters. Also rights that are acknowledged by all through the law should not either directly or indirectly, be restricted. Now, if the Constitution really names one religion a State religion, by so much will it limit the liberty of those who are not of that religion, for they will not be acknowledged as having had the same rights as others, and some will be known as State-religion people, and others as non-State-religion people, thus exalting one and oppressing another, interfering with the faith of the whole people. Of course, the State should protect and treat with equal favor all religions. The result of the new proposals will be that one religion will have an advantage over the others, and conformity to the State religion will naturally follow.

"2. The Constitution will not deal with all religions impartially. The Constitution of a kingdom, and the law, is for all the people of that kingdom to observe. As religious liberty

is granted, it is apparent that all the people should equally observe the same law, but if one religion is to be respected as being that of the State, that will be tantamount to bringing pressure on other religions to conform to the State religion.

"3. The Constitution raises the question of the religious standing of officials. Formerly State religion flourished greatly in England, France, and other kingdoms. The King, the Cabinet, and members of Parliament, all belonged to the State religion. The laws were formed in strict conformity to them. Hence, no one belonging to other religions was allowed to have any part of the governing, on the theory that only thus was the Government safe. Now, however, in the new century, a great change has taken place, and not the slightest interference with freedom of thought is allowed to enter the laws. State religions are very much opposed, and religious tests have disappeared from public life. But our country, having made a recent change, it is not right that it should adopt the discarded opinions of Europe. Besides, Mongolians, Moslems, and Tibetans would have no part in the governing of the State if Confucianism was the State religion, and surely this is a matter which should provoke anxious thought.

"4. The proposed clause in the Constitution does not represent the opinions of the majority. All Constitutions and laws of whatever country must be the creation of the majority. Partiality to any one class or unfair treatment to another class is directly contrary to the spirit of universal practise in such matters.

Dr. Chen, in his petition, quotes the example of Denmark, Turkey, and other kingdoms to the number of eleven, in whose Constitution there is some reference to a State religion, but every one knows that these constitutions are unfair, and practical scholars regard this very thing as their defect. Why should we introduce such a defect into our Constitution?

"5. The proposed clause would destroy the distinction between government and religion. This proposal means that what has no relation to government is to be introduced as an opposing force. In European countries the most religious countries have long ago separated Church from State, fearing the confusion that would arise from interference with the State's regular functions. It is not three years since our country changed its form of government. Should we proceed to adopt that which other countries reject? Surely this is folly and confusion.

Opposition to a State Religion

"Law and government are mutually interrelated. That which the Constitution contains will naturally be reflected in the Government. Thus, we have four additional considerations to urge in opposition to this movement.

"1. The natural result will be to destroy the unity existing between the five races in our country. The Moslems believe in Mohammed, the Mongolians and Tibetans believe in Buddha. Thus, out of five races, three do not believe in Confucius. The previous dynasty did not in the slightest compel the Mongolians, Moslems or Tibetans to violate their

faith, and made no religious distinction between the different races. Following this same principle, the Republican flag has five colors. What a pity that so soon there is an attempt to foist upon us a State religion with its discrimination against other religions, and confine all the important offices to the Manchus and Chinese! Where then would be the unity of the five races?

"2. More than this, there is real danger of territorial loss. The Buddhist officials of Mongolia and Tibet will mistrust the Chinese, and proclaim their independence, secretly courting the assistance of foreigners. Every day we have all sorts of alarming rumors from our frontiers. If we adopt a State religion in our Constitution, and show our contempt for them and their faith, we will be giving them an opportunity to talk, and also afford outsiders an opportunity to stir up disaffection. This is surely a danger to be avoided.

"3. This proposal would create internal strife between the different religions. Formerly, our country enjoyed religious peace. People formerly followed the particular faith of the reigning Emperor. Now Confucianists think to use the influence of the State religion to move the people, so that they will all observe one rule of life. They forget, however, that circumstances to-day are very different from those times. Nowadays, the religions are more zealously believed in and spread abroad. Hence, when they hear of the proposal of Dr. Chen, there is great consternation among them, and letters and telegrams in great numbers pass to and

fro. In fact, there are not wanting those who fear such troublous times as the Hundred Years' Crusade and the Thirty Years' War in Europe.

"4. The Government does not need to borrow the influence of religion. A hundred years ago in Europe the influence of the Government proceeded from religion. In the separation of Church and State our country preceded the countries of the West by many years. It happens in Mongolia and Tibet that the Buddhist priests have secured governing power, but this is due to the uncivilized state of those parts. Well-informed persons take England's method of governing India as a model.

"If we consider the present condition of our country, we will see further reasons for opposing a State religion:

"1. In the present day there is no country possessing a State religion which is prosperous.

"2. It is erroneous to claim that formerly Confucianism was practically the State religion of China in the unwritten Constitution.

"3. The Parliamentary representatives from Mongolia and Tibet are so few that they can not adequately represent the effect of the proposed change upon those countries.

"Finally, and to sum up, (1) there is no great necessity of establishing a State religion in China. (2) A State religion can not really be efficient; and if it were efficient, it would be very dangerous. (3) A State religion is in no respect beneficial to the State or Government; in fact, it is a great injury. (4) To establish a State religion is not in accordance with sound principles, nor in harmony with the requirements of

the times. This is altogether apart from the question whether Confucianism is a religion or not.

"For these and other reasons your petitioners pray that the proposition of Dr. Chen and his friends be not adopted."

The foregoing petition may be looked on as a negative way of helping China, yet it is a positive education in religious liberty. The following two tracts are good specimens of constructive religious work. They have been recently printed by the Christian Literature Society of China.

Christianity in Relation to Education

BY CHANG CHU'N YI

The civilizations of Europe and America are now much admired, but their excellence has its root in Christian education. This education emphasizes true knowledge to be attained and used as opposed to the errors which are so abundant. It leads to a purification of the feelings and the strengthening of the will in everything good. If men do not build on this heavenly way, what will modern education do but turn out more clever rascals, and suggest and supply new means for the gratification of vile passions? Only Christianity can make men holy. The proof at large is to be found in the history of education in the West; we now merely attempt a brief summary.

1. Christianity shows the formation of character and the fitting for the service of man to be the true aim of education. Without the right direction, it fares ill with the traveler. So in education. Mistakes here will be fatal to true progress. Let all educationalists note what we claim for our religion. By it education

and virtue are related and mutually strengthened. Greece was famous for learning, but by vices she was dragged down. So is the case of China. Now in the first place, by Christianity the student's moral nature is harmonized, his conscience gets peace, and he is therefore able to bend his whole soul to his studies. Education should aim to strengthen and guide the conscience, and is not merely a head full of knowledge but a heart filled with love of the noble and the good. To the same effect are the sayings of Wang Yang-ming and King Wen in the Odes, and similarly Paul said in all things he sought to have a conscience void of offense. Again, the conscience having peace, duty is easy toward God and man. Only as duty is done can the race be preserved. Those who spend should make. As Paul says: Who works not should not eat. A single day's dereliction of duty is a sin against my fellows equal to robbery, and, worse still, a sin against the great Creator.

2. Christian education is shown to be the best by the subject matter of it, embracing all knowledge, especially (a) the origin and laws of the universe; (b) history of all nations, showing the causes of their rise and fall; (c) the rights of man.

3. Christianity does not discriminate against any sex in its educational plans; women as well as men share its benefits. It aids the student (a) by strengthening his memory; (b) by increasing his reasoning powers; (c) cultivating correctness and sanity of his judgment; and (d) strengthening his will.

4. Having done so much for the pupils, its teachers differ from those

in other schools, for Christianity holds up the true ideal for teachers, *e.g.*, by making them conscientious in their work with high ideals of their profession and its value to society and the State. They are never satisfied with less than the truth. Moreover, Christianity teaches them to sympathize with the difficulties of their pupils and to help the stupid as readily as the clever.

5. Finally, Christianity shows teachers and students how to guard against errors which are unhappily too prevalent in the schools of to-day, *e.g.*, materialism, agnosticism, and false socialism.

Christianity Helps the Republic

BY CHANG CHU'N YI

1. By helping the progress of civilization, as a basis of the State.

2. By cleansing the Republic of errors and evil customs, all of which stand in the way of progress and democracy.

3. By holding up the highest ideals of duty before the individual.

(a) As to individual faults.

(b) By helping the poor and distressed and leading men to seek the perfect happiness of their fellows.

(c) By the highest standards of official life. Christianity's law of service. In a word, without duty performed, how can the Republic stand?

4. Hence, the need of *help* in the accomplishment of duty. Christianity supplies it. Christians do not only expect the Government to do its duty, but themselves do it, and with united hearts strengthen their country. Man by nature has many weaknesses and temptations to neglect of duty or actual transgression. Christianity helps

here. Christian hospitals aid the sick, but schools aid the well. Charity is changed to self-support and self-reliance. Men are taught their duty to the State as well as to their neighbors. But outside the schools, which are for the young only, the Gospel is for *all*, male and *female*.

5. Christianity materializes the true equality of men. Distinctions between men naturally arise from difference of ability, circumstance and the like, but all have a Heaven-derived Spirit. They are all children of God, and, therefore, all are brothers. Hence artificial distinctions vanish, and contempt for others dies. Instead, they help each other by establishing orphanages, etc. They are, therefore, equal before the law, and women and children also come into their rights. See what effect Christianity has on the national spirit!

6. Christianity creates a spirit of unity. It overcomes the divisive forces by loyalty to a common Father,

so that Christians make sacrifices for the good of the whole, remembering the boundless love of Jesus Christ, as a bond of unity which transcends even national limits.

7. Christianity intensifies true patriotism, not because of an indefinite love of country, but of real love for the individuals composing it, without which patriotism is mere selfishness. The Christian patriot seeks the public good by assisting individuals. Further, it extends to love of other countries as well as our own. International ties are now so close that the good or ill of one is the good or ill of all.

8. Christianity uses literature unceasingly to increase the people's knowledge. For example, the books and papers of the Christian Literature Society and other Christian societies. Their aim is not merely to increase knowledge, but to advance the cause of morality and its basis, religion. Only so can the Republic of China flourish forever.

SACRIFICE BY NATIVE CHRISTIANS

The one big missionary feature that stays by me most notably from my recent trip to Asia is *the Glad Self-Sacrifice by Native Christians in Order to Have and Give the Gospel*. Again and again this readiness to make great sacrifices in order to extend the knowledge of the truth impressed me. In Hang Chow I found that our Chinese minister had recently received an offer from the city authorities to take charge of the principal department in the public schools, at just three times his salary. That salary was \$7.50 gold per month—just a starving wage, for he had a fair-sized family. But he did not hesitate for a moment to decline the offer, saying: "China must have Christ, even if I starve." In other countries, instances of self-denial made voluntarily by groups of men and women were repeated to me, many of them so great as to touch me profoundly. Does not this fact challenge the Church at home? It ought to put us to shame; but does it? When we learn to draw the line between our wants and our needs, we shall find the realm of eager stewardship bearing more fruit than now.—REV. HOWARD AGNEW JOHNSTON, D.D.



BEDOUIN ARAB TENTS IN NORTH AFRICA

Daughters of the Tent

LIFE OF THE BEDOUIN WOMEN OF NORTH AFRICA

BY A. V. LILLEY, TUNIS

Missionary of the North Africa Mission



IN the Moslem world none has a harder life of cruelty and drudgery than the Bedouin woman, "the daughter of the tent." No cries of joy are heard, neither is a profusion of compliments paid to the father when the unwelcome little stranger, a girl, comes into the world. It may be, when the little one is able to amuse her father with childish prattle or cling to his burnoose, some notice is taken of her; but soon he becomes tired of his new toy and she takes her despised place among the women.

Fathers of families are charged to teach their children the duty of the creature toward God and the rules they should follow in living among their fellow men, but the fathers themselves are too brutal and corrupt to be worthy teachers or examples to

their children, and they hasten to send the girl to the work of the tent. They abandon her at a tender age to her natural instincts, and the evil effects of bad influence.

Often the little girl's only training is when she is struck in a revolting and brutal manner by her father in order that he may obtain absolute silence, passive obedience, and respect; the only government is that of fear. All through life she is exposed to all kinds of abuse and injustice from her father, brother and husband. At a tender age the Bedouin children are abandoned to themselves, half-naked, and spend whole days without any guardian, in the fields and woods to mind the flocks and herds. It is then that they learn those deplorable habits of lying, thieving, cruelty and the disdain for all things respectable and refined.

They are left entirely without true

religious or moral education; their heads or hearts contain little but vain forms of prayer and empty forms of politeness. They are abandoned to their natural instincts, without restraint or governing power, so that they have little idea of judging between right and wrong, good and evil. Conscience is almost dead. Lying is

those who have been brought up in ignorance and darkness.

Among the country Arabs the girls, from a very early age, are accustomed to take their share of the work in the tent, going to the wells for water and to the forest for wood. A small goat skin bottle of water or a load of wood is placed upon the girl's back, regulated according to her size and strength. These are occasions of great joy for they get away from the restraint of the tent and the severity of the father. While the girls wander into the woods and fields, the old women sit together and exchange the gossip and scandal of the camp or tribe. They learn to weave the tent covering, plait the palm leaf or halfa grass baskets, make rough pottery, milk the cows, and goats, saddle the beasts of burden, put up and take down the tent.



BEDOUIN WOMEN—WORTH SAVING

such a familiar habit among the Bedouin Arab that doubt beclouds everything they say and do. There are thousands of these young people who are untouched by any refining or Christian influence. Altho the "laborers are few" in the North African cities some young Arabs are being reached by means of classes and schools and the results are manifest. Some of the native men, seeing the difference in the girls who have come under the influence of Christian teaching, have sought for wives among them rather than take

These tents are made up of a number of "feloridj," sewn together; these consist of camel and goats' hair spun with the fiber that surrounds the palm roots and are woven into long strips of about two and a half feet wide and eight or ten yards long. They are not unlike cocoa-nut matting and are of a dark color, without pattern or design.

A pole six to nine feet long holds up the middle, while a number of cords, attached to pegs, keep it fixt to the ground. Shorter sticks are used to prop up the tent in order to give more space and allow the inhabitants to move about without continually bending. All the tents of the camp are the same, except so far as they vary in size and state of preservation.

In the center of the tent and at the base of the supporting pole are placed

two or three large sacks which contains a fortnight's supply of wheat, barley, or dates, for the family. Nearby is a large trunk in which is kept the family clothing and jewelry.

The furniture of the tent is very primitive. It has been mostly made by the women, and consists of a few halfa grass mats spread on the ground, two or three woolen coverings, some earthenware pots and pans,

on which to rest, but not to sleep. For him the night is one long watch, and with his head turned toward the flocks, his pistol under his pillow and gun by his side, he is ready to rush out at the least noise of a jackal or some other enemy. Wolfish-looking dogs with sharp teeth, help the Arab on his watch; by the manner of their barking, or the influence of their voices, he is able to tell whether it be



SOME ARAB CHILDREN OF THE NORTH AFRICA MISSION SCHOOL

a few wooden spoons, and the sieves for sifting the wheat. Everything must be so made that it can be rolled up, or easily packed to be placed on the backs of the beasts of burden and carried to the new camping ground.

When evening arrives, the children and old women lie down to sleep side by side. The master of the tents lets down the "feloridj," which forms the door of the tent and he himself seeks his mat and woolen covering

a jackal or some other animal, a distant passing stranger or one or more thieves. It is only when twilight begins to appear and when objects have already taken an indistinct form in the mist of the early morning that the master of the tent is able to take a well-earned repose.

The life of the Bedouin Arab is hard in every sense of the word; born on the hard ground in a tent, exposed to all varieties of weather and with food often coarse and

scanty. The life is hazardous, for the Arab is in continual fear from all kind of enemies, difficulties and dangers. Even Islam, his religion, gives him little consolation, for it also deals hardly with him with its prayers five times a day, the fast month of Ramadan, the tithes and gifts demanded from his dearly earned harvest. After all this has been faithfully observed he has no "sure and certain hope," but looks forward with fear and trembling to the Day

of Judgment, faintly hoping that the "merciful" and "compassionate" will deal lightly with his many misdeeds and admit him into paradise.

It is to these people we would gladly go and carry the message of "that blest hope," were the laborers more numerous, and the means more abundant. We commend them and ourselves to God's praying people that all may be supplied "according to His riches in glory by Christ Jesus."

THE UNHOLY HOLI FESTIVAL

A curious change has come over the students in Bengal in their attitude to the festival known by the name of Holi. Ten years ago they were ashamed of it; they avoided public places as far as possible on the day of its celebration; they were furiously angry if any red liquid were squirted on their clothes; they were careful to explain to any European stranger that the festival had no real connection with Hinduism and had nothing whatever to do with religion. Then came a curious change. The Holi festival was not merely apologized for, but it was strenuously defended. It was not only defended, but it was celebrated.

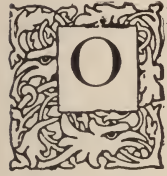
We wish that it were true that in the meantime the observance has been so largely purified of its grosser elements that respectable people need no longer be ashamed of sharing in a little harmless merriment in celebration of the approach of spring. But this, unhappily, is not the case. In Bengal, at any rate, there are no signs that the popular observance of the Holi is any less repulsive and degrading than before. There is the same abominable license of speech and act. Decent women dare not venture out of doors for fear that their ears will be assailed with obscenities. The streets ring with songs that poison the air with their foul suggestions. Not only is red powder or liquid flung on the passersby, but people are smeared with the mud of the drains, and poor old men may be seen trying in vain to escape the filthy attentions of youths who were pouring the vilest sewage on their bodies. All this goes on even in Calcutta, and in the towns of the interior the manner of the celebration is even more debasing.

How is it, then, that young, educated Bengal is no longer ashamed but apparently proud of its excesses and delighted with its observance? This unhappy idea seems to have come from a perverted idea of what nationalism demands toward Indian customs. A patriot is expected to manifest his patriotism by a blind adherence to everything to be found in his country, and he must maintain it at all costs, especially if the foreigner dislikes and opposes it. The cost in this case is the cost of self-respect and decency. Such is the character of real Hinduism, so foolishly upheld in its philosophy by Mrs. Besant and others.

The Present Call of the Cross*

BY REV. WILLIAM PIERSON MERRILL, D.D., NEW YORK
Pastor of the Brick Presbyterian Church

"He laid down His life for us; and we ought to lay down our lives for the brethren."
1 John 3:16.



ONE of the most serious facts in the life of the church is the ease with which we let the severe demands of Christ and the Gospel glide past us without affecting us in any vital way. The apostles applied a hard word to the men to whom they preached; they called them "stiff-necked." They would probably call the Christians of to-day by a different name, tho no less harsh; they would call us "thick-skinned." We hear the mighty calls of the Gospel, we admit their truth, but somehow they do not penetrate beneath the surface and set our wills in motion.

What a tremendous statement it is that confronts us in this text! It tells us that every Christian should live a life of sacrifice like that of Christ Himself. Let us realize plainly that this word does not stand alone. It is one of many statements of the same basic and universal law. Open to any Gospel, and the same call confronts you.

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

"Go, sell all that thou hast, and give to the poor, and come, follow Me."

"Whosoever he be of you that renounceth not all that he hath, he can not be My disciple."

"Love one another as I have loved you; greater love hath no man than this, that a man lay down his life for his friends."

I have quoted but one word from each of the four Gospels. I could as easily

quote ten from each. For everywhere through the Gospels rings out this call to every follower of Christ to hold his life and all he owns absolutely at the disposal of the Master and of the brethren. Did Christ mean what He said? Was He talking seriously? Then His Apostle was not holding up too high and severe a standard for every Christian of us when he said, "He laid down His life for us; and we ought to lay down our lives for the brethren," calling every Christian to the test of Calvary. No Christian has the right to draw back from any demand upon his loyalty, however severe it may be. . . .

These words surely mean, at any rate, that the cause and Kingdom of Christ should be chief among our objects of devotion; and that, when necessity arises, when a crisis develops, we must be prepared to sacrifice, to cut deeply into our comforts and joys, to give up until we are cramped and straitened, rather than let the Kingdom of our Lord suffer or His cause be set back? If we are not prepared to admit that, if we do not give Christ the right to call upon us for thoroughgoing sacrifices at critical times, we would better stop calling ourselves Christians; for one who will not sacrifice has nothing in common with the spirit of our Lord; and "if any man have not the spirit of Christ, he is none of His."

Such a critical situation has come in the life of the church. Foreign Missionary work finds itself in an exceedingly serious condition, a condition that might be called desperate, had not Christ

*From a sermon preached in the Brick Presbyterian Church, New York, November 22, 1914.

told us never to give way to fear or despair. The situation is one of utmost gravity. Many of the mission boards closed their year with a deficit, not in the least due to lack of foresight, or faulty administration. There is just one cause of the deficits, the fact that the churches have not given what might reasonably be expected of them.

What was to be done? Retrenchment naturally suggests itself as a remedy. But no one who knows the work, and is possest of any Christian faith, can admit the possibility of retrenchment. For it would mean that men and women, who have put their lives into the work of the Church of Christ, depending on our loyalty and sense of honor to maintain them and their work, would find themselves cut off from support, thrown out of their life-work. It would mean that churches and schools and stations, founded and built up through long years, would be closed. It would mean that the church had broken faith with its Master. In such an enterprise "to falter would be *sin*." Retrenchment is simply out of the question. With Christian courage the foreign mission boards appealed to the church to maintain the work without diminution, and at the same time to remove the load of the deficit by increased contributions.

Then came the war! At once new burdens were laid upon the boards. Not only were the expense and difficulty of conducting our enterprises in foreign lands greatly increased, but brethren in other Christian countries appealed to us to see that their work was not abandoned and lost.

Nor is the appeal which comes to us an appeal to brotherly interest only. The missionary work of our time is so unified and interdependent, that the abandonment of the work now being done by any other nation would seriously affect our own work. A War Emergency Fund is urgently needed, in addition to the amount necessary to meet the deficits.

Some Objections

I know the objections and difficulties which suggest themselves. Strong they are, and convincing—until the light of the cross falls upon them. But that is the light in which we must view them. Come, let us fearlessly face our excuses and our responsibilities in the light of Calvary!

It is natural to object that we are already doing our full share in the support of the foreign missionary enterprise. But no man, no church, dare look at Calvary, and object, "I am already doing my share." Why, the very essence of the Christian spirit is going beyond what might justly be considered one's own part, picking up and carrying the load which others have selfishly or carelessly thrown off. What means that great word, "If any man would come after Me, let him take up the cross," if not that we must forget all about our rightful part, all about proportion and comparison, and think only of *what is needed*, and *what is the most we can do*?

It is natural also to protest that other causes, many and urgent, are calling for our money; and, in view of these urgent calls, we can not give more for foreign missions. It is true that there are many calls this year. Every religious and charitable organization is calling for increased gifts. New needs, of terrible urgency, are calling upon us. Men, women, and children are dying across the sea, are appealing for food and clothing, and the bare necessities of life. Who can doubt that the heart of Christ is touched by this awful misery and need; or that He approves the generous gifts that are pouring into Belgium.

But, in order to meet this need, must you cut down what you are doing elsewhere, or refuse what you are rightfully asked to do for the regular work of your church? We are asked to add to our offerings this year for two reasons, to keep our work going unimpaired, and to pay our debts. What

would we think of a man who should bring a contribution for Belgian relief, when the families of tradesmen were going hungry because of the unpaid debts of that giver? Yet is not that what we really do when we meet these new claims by withholding proper support from the work to which we are in honor pledged? In the name of honor and justice, let your gifts for the suffering people in Europe, and for other pressing needs, come from *you*, not from overworked and underpaid missionaries, and needy, ignorant, unchristianized Africans and Chinese. When you give to some new work by withdrawing from an old cause, it is not *you* who make the gift; it is those who suffer by your failure to support the old work. Will you make "the brother for whom Christ died," the man in Asia who needs the Gospel, pay *your* contribution toward the help of the man in Europe whose need appeals to you so forcibly just now? O, you who call yourself by the name of Christ, pay your own debts to humanity; give up something yourself, rather than submit to the shame of letting some needy souls go without the benefits of Christ and His Gospel, in order that you may meet the severe new calls without too much personal sacrifice.

I know, too, how strong is the objection that we have less to give with this year than we had a year ago. I know that for many, incomes have been cut in half, prices have risen, work has stopt, business is at a standstill. To talk of increased expenditure on any line seems futile. How can we give more when we have less to give?

It is a true objection and a strong one—but only so long as we keep it where Christ can not see it. Despite the seriousness of conditions to-day am I not well within the facts when I say that most of us could double what we gave to foreign missions a year ago, and still not lack proper clothing, or proper food, or a reasonable amount of comfort in

our lives? I doubt if many would have to deprive themselves of even a reasonable amount of pleasure, in order to increase their offering by 100 per cent. Surely, to respond to a call or a demand, however great, which we can meet without sacrificing anything necessary for life, is to go but a very little way toward Christlikeness. He gave up more than that; He laid down His life; and He tells us to love one another *as He has loved us*. . . .

Let each face his duty in the light of the Gospel and the cross. And when we see it in that light, all our excuses and specious pleas look cheap and mean, and we are left with nothing but the great call from our Master and the plain fact that we can meet it, if we will, without going beyond the measure of devotion He has plainly set for us. In this year when Christ and humanity ask so much of us, need our aid so sorely, this is the rule the Christian must adopt: "*I will refuse no call for help so long as I am allowing myself a single luxury.*" Would not a deep and real Christian spirit go even further, and rejoice in sacrificing even reasonable comforts for the sake of Christ and humanity?

Some Reasons for Response

But there are special reasons why this call in particular has the right to command our largest and most sacrificial response. Let me mention but two of the strongest of these reasons.

The first is that this work of giving men the Gospel, of saving their souls, of spiritual ministry, is the one supremely vital work in the world.

That is what we profess to believe. That is the Christian, the Gospel, the Christ estimate. Our Lord was never unmindful—nor did He mean that we should be—of the bodily needs, and the social needs, and the cultural needs, of mankind. A large part of His strength went to the healing and comforting of the outward life of men. But always to

His mind, one great need rose above every other—the need of the soul for God, the need of bringing lost sons back to the filial life, the need of transforming human spirits. If we are to be loyal to His view, if we are to believe Him, we must share that great controlling conviction of His, that the spiritual interests are supreme always and everywhere. If ever we are tempted to think that the man who lacks food is in worse case than the man who does not know God, that the man dying of disease is suffering a worse fate than the man whose spirit is dying from sin, we are being tempted to deny the Christian faith. For Christ did not so judge; nor can we, if we would be true to Him and to His ideals.

I would not, by a word or breath, suggest that the physical sufferings and needs caused by the present war are not extreme and pitiful tragedies, appealing to us for help at any cost to our own comfort and ease. God pity the man who would belittle the need in the war-wasted districts of northern Europe! Thank God that some who are indifferent to the needs of the human soul are being stirred to the depths of their hearts by the tragic needs of human bodies. But while we, who bear the name of Christ, must do more than others to minister to the outward needs, we must also not forget the clear teaching of Christ that the needs of the spirit are the supreme, the truly tragic, needs. Many do not believe that. You and I do. And we must stand by that faith, tho it cost us heavy sacrifices. . . . We must be on guard lest we feel that the spiritual needs of man are of no great consequence. We are in danger of reversing the word of the Master, and saying, "Take no thought for your soul; but only for the body what ye shall put on, and only for the life, what ye shall eat."

Man needs to know God even more than he needs food or clothing. If fewer believe that than formerly, then we who

do believe it must stand by our faith the more loyally. And that means that no other cause, no number or combination of causes, shall ever lead us to neglect, or to subordinate, the evangelizing mission of the church, the work of transforming the souls of men through the touch of the Spirit and the Gospel of Christ. Our first obligation is to support that work as it needs to be supported.

There is a second great conclusive reason why this particular appeal should come to us with peculiar power. It is the fact that here, in the support of this work, is our opportunity to reply to the devil's challenge.

The devil, antichrist, the world-spirit that is opposed to the Christ spirit, has flung its challenge straight into the face of our Master in the upflaring of this accursed war. Once more the hand of hatred has smitten Christ in the face. Whatever the causes, however we may judge the parties engaged, blaming or exonerating, the fact stands out that the anti-Christian forces of the world are having their day. "Corsica against Galilee," some one has called it. The ideals of Christ are being disowned and thrust out. The valiant shall inherit the earth, not the meek; great things must be done by might and power, not by spirit and the still, small voice. The Gospel is good for the individual, but the unpardonable sin for a nation is feebleness. Seldom if ever has such a challenge been flung in the face of the Christian faith and ideals. How can we meet it?

We can meet it only by bolder assertions of our faith; only by meeting challenge with challenge; only by matching the loyalty and sacrifice of war with a greater loyalty and sacrifice on behalf of faith. Only martyrs can conquer Mars. The supreme opportunity of the Christian ages is ours, to assert, in the very presence of the apparent victory of brute force, that the victory shall belong to the Spirit. To retreat now, to fail in

pushing the cause of Christ with extreme devotion, would be to make the great refusal, to deny our Lord in as cowardly a fashion as Peter denied him.

If there is one truth clear and indubitable in the lurid light of this war, it is surely this; that we can trust, for our future protection against like tragedies, for the peace and safety and joy of the world, in just one thing, transformed human nature. Education, science, culture, wealth, power, these all depend for their value on the wills that shall use them. In the hands of selfish or brutal men they only make the selfishness and the brutality more powerful and more dangerous. In the hands of godly men they bring nearer the Kingdom of God. Treaties, intercourse, smooth words—they are as nothing unless men are righteous and loving, and will keep their promises. The only hope of the world is in the Christianizing of men, the transforming of mankind out of the likeness of beasts that perish into the likeness of the Son of Man.

Every sickening detail, every brutal fact of this present war is a tragic plea for missions, for the extension of the Kingdom of Christ, for the more sacrificial support of the one supremely im-

portant task of winning men to the Christ-life. Men are pouring out money and blood like water, that their country may win. Can not we do something sacrificial, that Christ may have the victory?

Dare we refuse to do our utmost that this great work of the Kingdom of our Lord Jesus Christ may be freed from burdens of the past, carried through the difficulties of the present, and sent on into a glorious future? It is not simply a call from the mission boards that comes to us to-day. In the name of the Lord Jesus Christ, who has the right to send us to the cross, if need be; who has never lost His right, in any age, to call for martyrs, and to expect an instant response from every Christian when He calls; in the power of that name, every Christian is called upon to give as he has not given before, not to lay on God's altar that which costs him nothing, but to bring an offering that shall cut deep.

Let us make our offering to our God in such a way that we shall not be ashamed to "stand before the Son of Man," and to be judged in the light of His death and of God's love for the world.

HOW SHALL WE GIVE?

Give—as the morning that flows out of heaven,

Give—as the waves when their channel is riven,

Give—as the free air and sunshine are given;

Lavishly, joyfully, utterly give.

Not the waste drops from thy cup overflowing,

Not a faint spark from thy hearth ever glowing,

Not a pale bud from thy June roses blowing.

Give as God gave thee, who gave thee to live.

Pour out thy life as the spring shower pouring;

What if no bird through the pearl rain is soaring,

What if no blossom looks upward adoring,

Look to the Life that was lavished for thee!

Give as the heart gives, whose fetters are breaking,

Life, love and hope, all thy dreams and thy waking,

Soon at life's river thy soul-fever slaking,

Thou shalt know God and the gifts that He gave!

What Mohammed Has Done to Arabia^{*}

REV. JOHN VAN ESS, BUSRAH, ARABIA



MOHAMMED and I are enemies. I do not lay up against him the fact that his birth and life and teachings are the cause of my leaving home and friends and living in a fever-stricken, sun-burned Arabia. All these things even have their brighter side, for I have made new friends, and seen a great part of the world, and escaped sleet and slush and snow, and perhaps appendicitis and automobile accidents. I can say something good of Mohammed also. Without probing very deeply, I can say with benevolent delegates to the "Religious Peace at any Price Conference" that Mohammed taught the unity of God, thus throttling idolatry in Arabia, and thus anticipating the revision of the creed; that he founded a great democracy where prince and pauper kneel to the same carpet, and thus anticipated the evangel of social service; that he raised the status of women and thus anticipated Equal Suffrage. Under his followers science flourished, law was codified, and literature blossomed. With some imagination I can make out a fairly good case for Mohammed; in fact, I can bring him down to 1914 as an important factor in the composite religion which shall offend no one and please all.

But I am not an historian with no ax to grind and therefore nothing to cut, nor a poet-taster with an eye only to what is pleasing, nor an arbiter requiring to give as well as take. *I am a missionary*, and my great and implacable and unalterable enmity with Mohammed is that he has taken away

the Lord of two hundred millions of Moslems, and they know not where he has laid Him. Whatever he may or may not have done for the Arab as such is only secondary to me. My concern is with the Arab as a potential Christian. Only in how far Mohammed has affected the Arab as a potential Christian is for us important. If another's criterion is simple heroism, then Mohammed was a hero, or if statesmanship, then Mohammed was a statesman, all with due qualifications, however.

Many lives of Mohammed have been written. It is interesting to notice what various conclusions have been reached, simply because various criteria have been set up to begin with. If it is the historian's interest to compare Mohammed with Napoleon, he may reach one conclusion. My business is to compare him with Jesus Christ. But even here comes a vital test for me as well. If I approach the prophet of Islam with dim views of Jesus Christ, it affects immensely my estimate of Mohammed. If Jesus Christ is only the center of an ethical system, then Mohammed is in the same class, tho far enough below Him. But if Jesus Christ is the Son of God, and the Lamb of God that taketh away the sin of the world, the King of Glory Whose place Mohammed has usurped, the Man of Sorrows Who yearns over the one sheep astray on the hills, then to think of Mohammed in the same category were blasphemy.

As you estimate Jesus Christ, to that extent will your view of the Moslem also be affected. If my theory were

^{*}From *Neglected Arabia*.

that Jesus of Nazareth was a good man, even a Divine teacher, and if my theory of the Atonement were only a moral one, I would leave for America tomorrow and give up the evangelization of the Moslem as a hopeless proposition. No, the sinless, kingly, triumphant, divine and risen Christ gives me the only impetus, and is the only hope for the Moslem, and in the light that streams from the Cross, that Moslem is transfigured.

What, then, has been Mohammed's influence on the Arab? He has affected

1. The Arab's Accessibility as a Man

The Arab as such, and no thanks to Mohammed, is hospitable. If there were time and space, I could regale the reader with stories *ad infinitum* of open doors, and hearty welcomes, and lavish entertainment such as made me leave the place shamefacedly and feeling under a lasting debt of gratitude. The hospitality is such as costs, it costs money, and it costs effort, and the Arab cheerfully and loyally assumes the consequences. Once you have eaten his bread and salt, he must convey you to the next tribe in safety. Once at the peril of his life, a mere stripling of a guide given me by a sheikh, stood off twenty others who thirsted for my blood. Once again, a six year old child in the saddle before me, proclaimed to all that I was to be unmolested as long as I was in the borders of his tribe.

Again the Arab is of a discerning mind, with a keen knowledge of human nature. He surmises your answer even before it has framed itself upon your lips. And he is dignified, or proud, if you please, and loyal. All these are a great asset to the Gospel messenger, and yet all of these are racial characteristics. Mohammed took them and in the Koran and Traditions fostered them, tho with this qualification that tho friendships became more binding, hatreds became more implacable.

When we come to the good qualities of the Arab which Islam has spoiled, we notice first of all the quality of mind. The Arab has a splendid mind. Man for man, I think the Arabs have a greater capacity for spiritual thinking than any others I have met, of thinking acutely and even daringly. But into their psychical world fell the blight of "There is no god but Allah," and barrenness has been the result. The first word of the Moslem creed is No, and it has negated and petrified all his thoughts. It is claimed that Mohammed by thus proclaiming the unity of God has conferred a lasting benefit. After nearly twelve years of missionary effort, I have not found it so. Give an incipient builder an inch-rule and he will build in inches. Give a rugged mind a small, simple, axiomatic premise and that mind will become small and simple, and spend its ruggedness in fanaticism. He will moan, scream, gurgle, prattle "There is no god but Allah" from the cradle to the grave, and think he is religious, regardless of the fact that the devil makes the same confession. It is a marvel that a man like Ghazzali, with his splendid mind, never called in question the second clause of his creed, Mohammed is the prophet of Allah.

The Arab has also no power of initiative. "We have given a prophet to the world of our blood and our race," they say, and sit forever drifting, looking back at that dire event. From the days that Omar established his camp cities and made the Arabs only soldiers and defenders of the faith, to eat and drink at the cost of the infidels, they have sat and sat, and are still sitting, thinking to have done enough. Now and then one arises with initiative enough to start something, but the chances are ten to one that he will not persevere. But suppose an Arab does start something, and does persevere, he will persevere as a rule only in devious

paths. His moral backbone may be more upright than that of, say the Chinese or Japanese, but it is far from conforming to the standards of Jesus Christ and the reason is that Mohammed was first and last an opportunist, "a hand-to-mouth lawyer."

When we turn the picture and see what evil qualities in the Arab Mohammed has corrected, we must at once admit that Islam made the Arab earnest. No frivolity, and no Hamitic lightness are his, but an earnestness which prays and fasts, and in times past carried the sword to the very gates of Vienna. Liquor, too, has been put under the ban, a good provision, but liable to make believers think that religion consists in what you do not do.

Of the unmoral qualities which Islam made potential stands out of course the intense loyalty to one man, which Mohammed fostered and which the Christian missionary can and will use to the glory of God.

On the whole then, Mohammed has made the Arab less accessible to the Gospel.

2. The Arab's Capacity as a Sinner

Once in discussing with a Mohammedan, I chanced to say, "Thus and thus saith Mohammed in the Koran," and but for a hasty retreat on my part, the consequences might have been disastrous. To the Moslem only Allah speaks in the Koran, and Mohammed was a passive instrument of transmission. But tho the Word of God be ever so perfect, yet man longs to see how that Word has been lived out in the life of the perfect disciple.

The result has been in Islam a mass of traditions, which embody all that Mohammed said and did and indicated and hinted and insinuated *ad nauseam*, of things in heaven above and the earth beneath and the waters under the earth, of Allah's throne, and angel's wings and Mohammed's toothpicks, and how to eat

a watermelon, and the relations of the sexes, etc., etc., until the brain grows dizzy and the senses reel.

A few years ago I was addressing a parlor gathering in America. My arraignment of Mohammed was apparently too severe to suit the taste of one of the ladies present, who admitted being attracted by Bahaism. So she took me to task for my narrowness, even bigotry. Then seeing that the gathering consisted of married ladies of suitable age and understanding to hear it, I quoted for some ten minutes from the Traditions of Bokhari, till the blushes and embarrassed coughs from behind handkerchiefs and fans, indicated that even that platonic audience was uncomfortable. Even then, some things can not be printed in European editions save in Latin foot-notes, for the mails would not carry them. Such is the source and fountain head of all piety, and the stream can not rise higher than its source. Under that head nothing more need be said. The morbidly curious may read Bokhari in a good French translation, obtainable at any large book-sellers.

3. The Arab's Possibilities as a Saint

In other words what will the new-born Arab church contribute to the whole body of Christ the Lord? Here I look up and thank my God for an earnestness in the Arab which will in the fulness of time hear the call, "Go ye into all the world," and will leap to the front, holding high the Cross of Christ, and with even a greater zeal and a purpose so much nobler as Christ is nobler, carry that cross to a glorious victory. God's point of view, that Mohammed taught, but how God views the world through Christ was farthest from Mohammed's thoughts. And it is our task and glorious privilege to let God shine into that darkened mind through the light that streams from the Cross.

What Christ Will Do for Arabia *

REV. S. M. ZWEMER, D.D., CAIRO, EGYPT



It is certain that He will do much. Arabia is one of the most difficult mission fields. Even to-day it is one of the most neglected countries when we consider its vast unoccupied interior provinces. Nearly everything that Arabia needs can only be given her by Christ. He loves Arabia more than do any of those who are there for His sake. It is God's eternal purpose that this land shall also be a part of the Kingdom of Christ. Our marching orders include Arabia. God's providence is opening up Arabia, and finally we have the promise for this land in His own Holy Word.

Christ has done much already. Twenty-five years ago Arabia was closed almost as rigidly as Afghanistan. Now this Jericho has been surrounded by mission stations from Baghdad all the way around the Peninsula. What has been done on the East coast is being planned for the West coast as well. Our Danish Sister-Mission has effectually occupied Hodeida. The total number of out-patients in the seven missionary hospitals of Arabia annually almost outnumber the total pilgrimage to Mecca. The Bible has become the best selling book in the Cradle of Islam, and where the name of Christian once was a reproach and a hissing, it now is at least regarded with respect and by many with love.

But we must remember that whatever Christ will do for Arabia, He must do through His Church. We are His representatives until He comes. By the power of His spirit in the hearts of those whom He will choose as His missionaries (and this includes Christian

Government officials and Christian merchants), He will work a fivefold work to manifest His power and glory.

I. He will bring *peace* in all its borders, and we may look forward to a time when the Arabs shall beat their swords into plowshares and their spears into pruning hooks; when tribal warfare shall cease and the nomads become shepherds or tillers of the soil. He will use the wrath of men to praise Him, and so overrule the diplomacy of nations as to open a door for His Gospel. The key of the gates of Mecca already rests in the Pierced Hand.

II. Christ will win the *childhood* of Arabia. Who can help loving these hundreds of thousands of dark-eyed, restless, bright Arab boys and girls? Christ loves them, too. He will yet gather them into His arms, for He has heard Noorah's prayer and will send His messengers to lead her into the way that is straight.

III. Christ will emancipate Arabia's *womanhood*. Slavery was doomed when the coast of Arabia began to be patrolled by British gunboats. Polygamy is doomed also. The new day already dawning for womanhood in Turkey and in Egypt will also come to Arabia. Moslems themselves are cooperating in preaching this new liberty and enlightenment. What wonderful results we may expect when once schools for girls exist all over the peninsula, and women at the wellside of Boreida, Hail and Medina listen to the story of the Crucified!

IV. Christ will surely find for Himself chosen vessels unto honor and select His own living apostles from the *manhood* of Arabia. Who can read the story of the early days of Islam without wishing that the early apostles of

*From *Neglected Arabia*.

Mohammed had been apostles of Christ! The character of the Arab has many noble traits. His endurance, his courage, his eloquence, his devotion to a leader—what would they not accomplish if enlisted by Christ! Our chief aim and our most ardent prayer for missions in Arabia must be this: that God will raise up converted Sauls to preach the riches of His grace in Christ in such a way as no missionary can ever hope to do.

V. Christ will do all this for Arabia because He has promised it. The prospects for the dark peninsula are as bright as the promises of God. They can not fail. They are the bedrock of our hopes and the challenge to faith.

The sixtieth chapter of Isaiah is the gem of missionary prophecy in the Old Testament, and a large portion of it consists of special promises for Arabia. "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah (Sons of Keturah, Gen. xxv. 1-5); all they from Sheba (South Arabia or Yemen) shall come; they shall bring gold and incense; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee; they shall come up with acceptance on mine altar and I will glorify the house of my glory."

These verses read in connection with the grand array of promises that precede them leave no room for doubt that the sons of Ishmael have a large place in this coming glory of the Lord and the brightness of His rising. It has only been delayed by our neglect to evangelize northern Arabia, but God will keep His promise yet and Christ shall see of the travail of His soul among the camel drivers and shepherds of Nejd. And then shall be fulfilled that other promise significantly put in Isaiah xlii for this part of the peninsula: "Sing unto the Lord a new song and His praise from the end of the

earth . . . let the wilderness and the cities thereof lift up their voices, the villages that Kedar doth inhabit; let the inhabitants of the rock sing, let them shout from the top of the mountains." It is all there, with geographical accuracy and up to date: "*Cities in the wilderness*," that is Nejd under its present government; Kedar forsaking the nomad tent and becoming villagers; and the rock dwellers of Medain Salih! "And I will bring the blind by a way they knew not; I will lead them in paths that they have not known; I will make darkness light before them and crooked things straight." The only proper name, the only geographical center of the entire chapter, is *Kedar*.

Another group of missionary promises for Arabia cluster around the names *Seba* and *Sheba*. "All they from Sheba shall come; they shall bring gold and incense and they shall show forth the praises of the Lord" (Is. lx. 6). "The kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him, all nations shall serve Him. . . . He shall live and to Him shall be given of the gold of Sheba; prayer also shall be made for Him continually and daily shall He be praised." (Psalm 72.)

In the same Psalm that gives these promises to Southern and Eastern Arabia we have this remarkable verse: "He shall have dominion also from sea to sea and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him and His enemies shall lick the dust." The river referred to is undoubtedly the Euphrates, and the boundaries given are intended to include the ideal extent of the promised land. Now it is, to say the least, remarkable that modern Jewish commentators interpret this passage together with the forty-eighth chapter of Ezekiel so as to include the *whole peninsula of Arabia* in the land of promise.



DEPARTMENT OF BEST METHODS

CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, NEW YORK

SUGGESTIONS FOR MISSIONARY SERMONS AND ADDRESSES



HE pastor is the key-man. In no line of Christian effort is this more evident than in the development of missionary interest in the churches. A missionary pastor makes a missionary church, almost without exception. "It is possible," says a well-known bishop, "to trace some men from church to church by the influence they have exerted in arousing missionary enthusiasm. Unfortunately the opposite is also true."

Of all the means at the disposal of the church for instructing and inspiring its members along missionary lines, the ministrations of the pulpit are the greatest. "By his sermons the pastor can bring the subject before the largest number of members," says John R. Mott.¹ "Probably three-fourths of them do not read the missionary and other church periodicals. In what way save by preaching can we hope to bring the facts to their attention? All experience shows that the strong public presentation of the subject by one to whom the members look for guidance in all things spiritual is the best means of making a deep impression upon them."

The pastors themselves recognize the truth of this. A chart displayed at the New England Conference of Methodist Men held in Boston last November shows that out of a total of 816 pastors consulted, 431, or more than half, named preaching as the chief method of educating the Church in missions.

The amount of missionary preaching is said to be greatly in excess of what it was half a century ago. But it is still far from what it should be. This is largely due to the fact that so many ministers are not really interested in missions. According to the reports of the denominational leaders consulted by the Home Base Commission of the Edinburgh Conference, the number of ministers vitally interested in missions is only 5 per cent. in one denomination and 10 per cent. in another. Several denominations reported less than 25 per cent. interested, and in one only did the proportion reach 75 per cent.! In most cases this lack of interest is shown not so much by opposition, as by indifference, and is due to a lack of knowledge of the facts. The remedy would seem to be more missions in the seminaries and more gatherings like the Pastors' Missionary Conference in Rochester last December.

Lack of interest, however, is not the only cause of the small number of missionary sermons. Many a pastor is deterred from preaching on the subject because he believes it unpopular with his people. In many cases the prejudice and opposition on the part of the congregation is greatly overrated. But where it really exists there is a twofold remedy that almost never fails. It is as follows:

1. Frequent use of missionary illustrations. "Let there be frequent allusions to missions," says John R. Mott. "Some people will at first resent mis-

¹ "The Pastor and Modern Missions."

sionary sermons, but will not do so with regard to illustrations. To influence them, use may be made of the endless variety of effective incidents and illustrations drawn from missionary biography and history bearing vitally on Christian experience at home."

2. Missionary sermons unaccompanied by appeals for money. In too many churches m-i-s-s-i-o-n-s spells money. It is the pastor who never talks missions without passing the contribution-box who finds his pews empty when he announces a missionary sermon.

How Many Missionary Sermons Should There Be in a Year?

- Twenty? Archbishop Temple, when Bishop of London, asked the clergy of his diocese to preach twenty each year.
- Twelve? Some of the leading missionary secretaries, after a careful study of the churches, recommend twelve.
- Five? A study of twenty-five churches which have yielded large results for missions showed that their pastors averaged five foreign missionary sermons each year.
- Four? John R. Mott gives four sermons on world-wide missions as the *minimum* for each year.
- One? Some pastors say so, the time and occasion being the annual collection for missions.

"The subject of missions should have the same relative place in preaching that it has in the Word of God," says *The Missionary Survey*.

What say you?

MAKING MISSIONARY ADDRESSES EFFECTIVE

How to make missionary sermons and addresses more effective is a matter of vital importance not only to pastors but to all who attempt to speak in public for missions—laymen, women, or young people. J. Campbell White, general secretary of the Laymen's Missionary Movement, whose effective missionary speeches have been such a factor in the present increase in interest throughout the churches, formulates the following suggestions from "actual observation of missionary speaking that hits the mark." He has made us all his debtors by the points printed in *Men and Missions* (here somewhat condensed):

1. Give information rather than exhortation. "An audience is always interested when it is learning." Appeals soon get tiresome. Let the facts be the main appeal.
2. Deal largely with the concrete and tie up facts and principles with personality. People are interested more in persons than in principles. The Bible is written in terms

of personality. Use illustrations and stories to enforce general facts and principles. Avoid also the opposite peril of merely telling anecdotes and not relating them closely to general missionary facts.

3. Be human. Let the emotions as well as the intelligence be stirred. Study points of contact with the audience. Don't begin your address at a point too far removed from common experience. Humor that is not forced is a help, if it is not overdone. Human problems, like illiteracy, poverty, suffering, make a powerful appeal to people, and may open their hearts to the deeper spiritual needs. "Out of the heart (not the head) are the issues of life." We are governed, not so much by what we know, as by what we feel.

Illustrations of the unnecessary suffering in the world, where Christ is not known, are very valuable. If these can be accompanied by object-lessons, however simple, their value is much increased.

4. Present any topic in its widest relations. Study to give comprehensive views.

(a) If speaking of a Hindu inquirer, let

his case illustrate some situation in Hinduism generally.

(b) If telling about work in your own district, let it illustrate the conditions in a whole nation.

(c) Think and speak in terms of the whole Kingdom rather than of your own denomination merely. Of course, it is helpful to use denominational facts for illustration, but they should not obscure the larger work of the whole Kingdom. Every Christian has a right to the inspiration of the success of the whole army of Christ, and also needs the challenge of the whole world's need.

5. Study the value of the eye in acquiring knowledge. About 80 per cent. of all we learn comes to us through the eye. Maps, charts, and object lessons of all kinds are, therefore, of great assistance in picturing the missionary situation. They double the power of many a speaker. They are also of much help in arousing the attention and interest of a tired audience.

6. Meet criticism of missions indirectly, as a rule without advertising them.

7. Study accuracy in statement. Many a good cause is weakened by exaggeration. One statement by a speaker, recognized as not true by a hearer, casts doubt on all the rest he may say.

8. Study to minister to the spiritual needs of the people in the audience. Missions furnish splendid opportunity for this. Exalt Christ, that seeing Him all may be enriched.

9. Be the incarnation of all you ask of others.

Unless a man is a message, he can not speak a message of any power. Give what you ask and then ask what you will.

"What you are speaks so loud that I can not hear what you say."

Only a consuming conviction will burn its way deeply and permanently into other hearts and lives.

"No great reform will accomplish more than is latent in the character of the reformer." There is a deposit of character back of all words.

10. Have a definite and great purpose in all missionary speaking.

It is not mere entertainment or information the people need. It is conviction, consecration, action, that the will of God may

actually be done among men. To this end, inform the mind, arouse the feeling, but never be satisfied without trying to move the will of those to whom you speak.

Secrets of Duff's Success

By common consent Alexander Duff takes rank as the greatest of all missionary orators. His vast audiences, not only in his native Scotland but in England and America, were swayed as by some mighty, supernatural power. In New York, reporters of secular dailies, forgot their task, and laid down their pencils to gaze spellbound into the face of the orator.

As a result of his sublime and stirring appeals, men and money were poured out freely, and the whole Church was given a new conception of its duty to the heathen. Many believe that his addresses at home accomplished fully as much for the cause as his great work in India.

In his "Life of Duff" Doctor George Smith reveals some of the secrets of this marvelous power:

1. No public speaker ever thought less of himself or of the form of his oratory.

2. None ever thought more of the message he believed he was charged with by his Master to deliver to the Church and the country.

3. While eschewing the mechanical preparation which would have cramped while it polished his utterance, he did not neglect the careful and admiring study of the masters of English eloquence from Chatham and Burke to Erskine and Canning. A little collection of their masterpieces, carefully marked, seems to have been at one time his constant companion. From these he unconsciously derived the form of his oratory; but not more from these than from Chalmers, at whose feet he had sat.

During the last few months of his life Duff gave, in conversation with his children, some points concerning his method of preparation for public

speaking. A friend, he told them, had said to him: "Duff, there's one thing connected with your speeches I can not understand. They seem from beginning to end to be sudden, impromptu, spontaneous effusions. Yet there are parts of them that look so artistically and artificially prepared that it is difficult to believe them impromptu." To this Duff said he had made the following reply:

"When called upon to make a specific speech on a special occasion, my method was this: I abhorred the idea of addressing a great public audience on any subject without thoroughly mastering all the principles and details of it. I revolved these over repeatedly in my own mind until they became quite familiar to me. I then resolved to leave the modes of expressing my views or embodying them in language till the time of delivery. I felt that if I myself thoroughly understood my subject I ought to be able to make it reasonably intelligible to all thoughtful men.

"In the course of a long and elaborate speech on a vital and important subject there were often points that required great delicacy, or even nicety, in giving them formal expression. These particular points I thought over and over again until not only the thought became fixed and confirmed, but also the very mode of expressing it. So in the delivery of the speech; when these points came up I gave them in the language with which they had become riveted and associated in my own mind."

John R. Mott says

the secret of successful missionary sermons is

THOROUGH PREPARATION

"Whenever a pastor devotes the same quality of thought and the same amount of time to work on his sermons on missions as he does to other subjects, there is no complaint about the lack of missionary interest."

FRUITFUL LINES OF APPEAL

In view of the wide range of topics available for missionary sermons and addresses the question of selection is one of importance. Some months ago the Editor of THE MISSIONARY REVIEW put to Dr. R. H. Glover, Foreign Secretary of "The Christian and Missionary Alliance," whose addresses in various parts of the country were proving so effective, the following question:

"In making the missionary appeal at home what lines of thought have you found most fruitful?"

The answer prepared by Mr. Glover on shipboard while *en route* to China is worthy of careful study.

"My own missionary appeal" he says, "has consisted of the recital of the *facts and conditions in the work abroad*, particularly emphasizing the wonderful providential forces at work during the last decade (notably in China, but in a measure in all the great mission fields), bringing the entire missionary world to a condition of peculiar 'ripeness unto harvest,' preparing it for an aggressive and effective forward movement of world-wide evangelization, and thus for the completion of the task given the Church to accomplish during the present dispensation.

"In connection with the new conditions in China and other fields, I have sought to point out, not only the favoring features, but the threatening ones—the opening of the floodgates of a godless civilization, and the consequent crisis, calling for prompt and vigorous action if we are to make good the present unprecedented opportunity.

"I have found the presentation of contrasts between the earlier and later conditions and aspects within my own personal experience very effective, and have frequently dwelt upon the 'before and after' of missionary work as a concrete argument for missions.

"Besides this field end of the appeal I have found it necessary to press strongly

the various *arguments for missions*. I believe my most effective messages have been those which have driven home upon heart and conscience Missionary Responsibility from the teaching of the Word. I have used the miracle of the feeding of the five thousand as an inspired parable of missions with good effect. Another favorite subject is missionary responsibility expressed in scriptural terms, such as "debtor," "steward," "trustee," "ambassador," "watchman," etc. I have also traced God's world-wide plan through both Old and New Testaments, especially dwelling upon the plan and principles of missions as laid down in the Acts.

"Holding strongly to a premillennial view, I must say frankly that I can not have the same interest in or hope for missionary appeal or work which does not link together the present missionary enterprise and the Lord's return. I feel that those who do not hold that blessed hope have not the proper objective, and hence usually lay stress upon forms of

missionary labor which do not occupy the first place in the Scriptural program. I have found a true belief in the premillennial coming of Christ a tremendous stimulant to missionary interest and sacrifice.

"I have also come to feel that the only satisfactory basis for missionary appeal is *spiritual life*. I have stood before large, wealthy, and intelligent audiences and felt my appeal fall as coals of fire into water; in other instances, small and humble companies have yielded large response. The difference was one of spiritual life. I therefore strongly favor the uniting of spiritual teaching and testimony with appeals for missions.

"I have proved that stereoptican views may be made effective and deeply convincing as well as entertaining, tho I have seen a good many views that did not work that way. Like every other line, it depends upon the conviction of the speaker himself, and his making the views lead up to the vital point and to a climax."

The Pastor's Task:²

To Produce Missionary Conviction in the Hearts of His People
To accomplish this he must

Feed them on	{	The great missionary principles in the Word of God.
		The great missionary facts as they have been wrought out in the extension of the Kingdom.

Facts! Facts! Facts!³

"May I be very frank in making one suggestion?" asks the Rev. Cornelius H. Patton, D.D., secretary of the American Board, whose address on "The Science and Art of Missionary Preaching" aroused so much interest at the Pastors' Missionary Conference at Rochester last December. "A shrewd layman, evident-

ly from the vicinity of Wall Street, said that he had listened to many missionary sermons, and he offered this observation: 'The trouble with most missionary sermons is that the preachers are *long on exhortation and short on the facts.*'

"Let us take this criticism in good nature, and frankly examine our sermon methods before we reject it. May it not be with some of us that the habit of dealing with religious and philosophical abstractions, of laying down principles, of elaborating ideas, and developing texts, holds us as in a vise?

² Adapted from D. Clay Lilly in *Men and Missions*.

³ From "Suggestions and Data for Sermons on the New Era in Foreign Missions for the Exclusive Use of Pastors," by Cornelius H. Patton. This excellent pamphlet can be obtained by *pastors only* from the Missionary Education Movement, 156 Fifth Avenue, New York, N. Y.

"It is a psychological truth that men are more influenced by facts than by arguments. Certainly they are not influenced by arguments unsupported by facts. It is so with religion. The number of men argued into believing in God is small compared with those who find God speaking to them in the works of nature and in the voices of their own souls.

"Has not this simple truth a value in the matter of winning the rank and file of our church-members to the missionary enterprise? Some may be won over by direct argument, but perhaps more will stiffen their minds and seek counter arguments by way of rebuttal. Such is human nature. Argumentation has its place; but the facts of the work, the great realities of the mission fields, are more potent if we would win the man who sits at the end of the pew.

"I am not appealing for a string of stories in missionary sermons. Far from that. What is needed, if the churches are to be aroused, is a marshaling of the great facts of the mission field according to some well-chosen principle of selection, and then such an interpretation of these facts as will compel attention and bring conviction. The present world-situation means something to Christ. It should mean something to Christ's people; and it will mean something when the people know about it. There is no one thing more important just now than a definite and earnest purpose on the part of pastors to 'preach up' missions. Let our pastors master the facts, become afire with enthusiasm as they consider their meaning, and then speak with the ring of conviction, and we shall see the situation changing with great rapidity."

A MISSIONARY CHURCH

At the beginning of the year *The Missionary Herald* urged the preaching of a New Year's sermon, with a discussion of the following questions:

What constitutes a church a missionary church?

Can a church be true to Christ and not be a missionary church?

How go about creating a missionary church?

What are the lines of activity to be followed by such a church?

Have we been a missionary church in the past?

Do we desire to be one now?

Are we willing to pay the price?

This would form an excellent outline for a sermon at any time. The following "standard for missionary education and giving," recently printed in *Missions*, will help in answering several of the questions:

1. A representative church missionary committee.
2. Missionary sermons.
3. Regular missionary program meetings.
4. Systematic missionary education in the Sunday-school.
5. Women's missionary meetings.
6. A club for *Missions*.
7. A mission study class.
8. Circulation of missionary literature.
9. Weekly missionary offerings.
10. An annual every-member canvass.

"This does not include everything that may be done," says Doctor John M. Moore, secretary of the Baptist Department of Missionary Education, "but is it not a big, comprehensive program for any church? The best of it is that even a little church can do as much as this.

"Rating each of these points at 10 per cent., what percentage does your church register at the present time? Why not at once fill in what is lacking, and make it 100 per cent.?"

OPEN DOORS⁴

A Home Missionary Sermon

BY DELAWARE W. SCOTT, LOUISVILLE, KY.

Text—Rev. 3:8. "Behold I have set before thee an open door, and no man can shut it."

In our study of missions we talk much of "open doors" in far-away lands—"the

⁴ Adapted from *The American Home Missionary*.

open doors of China," etc. We also have much to say about the "open doors of America," but too often we fail to see the handwriting of God across the archways. We may even be trying, by legislative action, to close doors God has opened.

I. THE OPEN DOOR BEFORE THE CHURCH—"Behold I have set before thee an open door."

Doors are opened to admit men, not to keep them out.

Some doors are opened to admit us into lands across the sea.

Others are opened to admit to us the heathen nations from across the sea.

The same God opens their doors to us and our doors to them.

II. AMERICA, THE OPEN DOOR OF OPPORTUNITY.

The first settlers of America saw an open door before them and prest into it in search of

1. *Political Freedom.*
2. *Religious Liberty.*
3. *Opportunity for Unhindered Development.*
4. *Homes to Shelter Them.*

The many millions of foreigners who are pressing through our open doors today come for the very same reasons.

III. WHO CAN SHUT THESE DOORS? "Which no man can shut."

- Can we shut them by
- Legislative enactment?
 - Our own selfish hostility?
 - By repudiating our responsibility?

IV. THE STRANGER WITHIN THY GATES. We are told that these strangers are undesirable.

Are they undesirables because they are:

- Poor?* They are of the class that formed the tide of immigration to this country 300 years ago, and that formed the companionship of Jesus Christ 1900 years ago.

- Ignorant?* They have fine minds and are very teachable, and not half so ignorant as many of those

to whom we send the Gospel in non-Christian lands.

Low in Moral Standard? They have come to learn from us. Shall we disappoint them.

Not Needed? They form the backbone of our army of toilers, and are the producers of our wealth.

A Problem? We do not shrink from other problems.

Unchristianized? Christ has waited long for us to take His message to them. Now He is sending them to us.

WHY THIS WASTE?⁵

A Foreign Missionary Sermon

Text: "Why was this waste of the ointment made?" Mark 14:4.

The incident from which this text is taken is distinguished above all others by the fact that Jesus declares that it shall be held in world-wide and undying remembrance. Wherever missions have been established this has been realized.

The obvious moral of the story, however, has not prevented the application to foreign missions of a question, oft-repeated and loud-sounding, which is practically the same as that of Judas—"Why this waste?"

I. THE APPARENT JUSTIFICATION OF THE QUESTION.

1. In the face of home needs is it not a waste to spend millions a year on missions to the heathen?

2. In view of the great mortality in Africa and elsewhere, is it not a waste to send out missionaries to pestilential regions?

3. In the face of the dearth of efficient pastors at home, is it not a waste to send so many capable and trained men to the mission field?

II. THE ABSOLUTE INJUSTICE OF THE QUESTION.

1. The motive is wrong.

⁵ This outline, adapted from "The Missionary Speakers' Manual," by Buckland and Mullins (London: James Nisbet & Company), originally appeared in Hesse's *Die Mission auf der Kanzel*.

- (a) Judas was not concerned on account of the poor, but because he was a thief. (*John 12:6.*)
- (b) As a rule, opponents of foreign missions are actuated, not by zeal for the advancement of God's Kingdom at home, but by a narrow spirit of selfishness.

2. The principle is wrong, *i.e.*, that Mary's offering was wasted and thus profitless.

- (a) The most convincing instance of this is found in the life, sufferings, and death of Jesus Himself. Thirty years in the quiet of Nazareth, three years of public life hidden away in a little corner of the earth—what a waste of a beautiful life! But see *John 12:24.*⁶
- (b) Through Mary's deed of love and Christ's commendation of it every similar so-called waste in God's service is justified.

3. The inference is wrong, *i.e.*, that men and money given for missions are wasted.

- (a) The amount spent for foreign missions is a mere trifle in comparison with other objects of expenditure—war, luxuries, vice.⁷
- (b) Money expended for missions brings a fruitful return in increased scientific knowledge and the extension of commerce.⁸
- (c) The support of foreign missions has a beneficial effect on the church at home, deepening its

spirit of devotion, and adding other rich blessings.⁹

- (d) Men accept lucrative business positions and official appointments to unfavorable climates, or are sent off on military service to posts of great danger, and there is no outcry against it.
- (e) The number of men sacrificed in missionary work is as nothing compared with the losses in even a minor war.
- (f) The deaths of missionaries stimulate the devotion of the home Church; *e.g.*, How many men and women have been led to give themselves to God's work at home as well as abroad by such deaths as those of Livingstone, Patteson, and Hannington?

A GREAT PREACHER'S REMEDY

Phillips Brooks was once asked: "What is the first thing you would do if you had accepted a call to become the rector of a small, discouraged congregation that is not even meeting its current expenses?"

"The first thing I would do," he replied, "would be to preach a sermon on, and ask the congregation to make an offering for, foreign missions."

Phillips Brooks was never called to that kind of church, but many pastors and congregations to-day are proving in their own experience that the best way to keep out of debt, develop a healthy church, serve the local community, is to adopt a world missionary policy and make offerings for carrying the message of Christ into all the world.

⁶ See also "The Evolution of New China," by Brewster, pages 314-16.

⁷ See "The Cost of Superfluities," *MISSIONARY REVIEW*, October, 1914, page 792.

⁸ See "Human Progress Through Missions," by Barton.

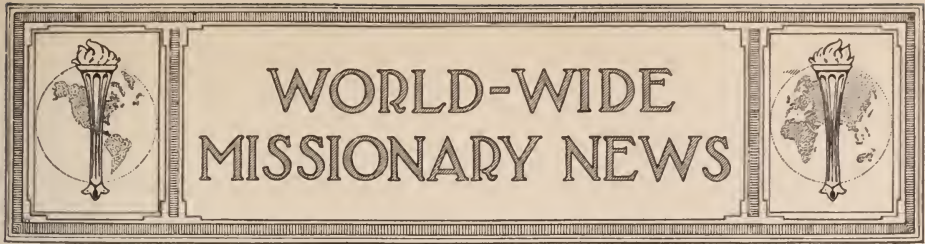
⁹ For a conspicuous example of this, see "The Story of Pastor Harms and the Hermannsburg Mission," *MISSIONARY REVIEW*, July, 1899, pages 489-499.

Isaiah 6:8

An offer of service....."Here am I; send me."

A prayer for commissioning....."Here am I; send me."

In his great sermon, "The Divine Call for Missionaries," Spurgeon used this text both ways



WORLD-WIDE MISSIONARY NEWS

INDIA

Population According to Religion

	1901.	1911.	Increase per cent
Hindu	207,147,026	217,586,920	5.04
Mussulman .	62,458,077	66,623,412	6.66
Buddhist ...	9,476,759	10,721,449	13.13
Animistic ...	8,584,148	10,295,168	19.94
Christian ...	2,923,241	3,876,196	32.24
Sikh	2,195,339	3,014,466	37.37
Jain	1,334,148	1,248,182	-6.44
Parsee	94,190	100,100	6.27
Jewish	18,228	20,980	15.09
Various	129,900	37,108	-70.98
Total	294,361,056	313,523,981	6.51

Anglican Progress in India

IN connection with the centenary of the appointment of the first Bishop of Calcutta, the *Church Missionary Society Gazette* points out some striking facts of Anglican Church progress during the century:

"In 1814 there were 700,000 Christians of all denominations and races in India; now there are 3,876,203 Christians; and of these 492,317 belong to the Anglican Communion.

"Then there was one Anglican bishop in the whole of the eastern hemisphere; now there are thirteen dioceses in the Province of India alone, and the Bishop of Assam will be the fiftieth consecrated for India. Then there were forty Anglican clergy, and no Indian clergy; now there are 931 clergy, 301 of whom are Indian.

"Then there were fifteen churches; now there are 1,215. Then there were very few Anglican schools and no college; now there are 239 schools, eighteen colleges, and fifteen divinity schools.

"Then the vernacular versions of the English Bible could be counted on the fingers of one hand; now there are translations of the Scriptures in seventy-six Indian languages and dialects, including eighteen translations of the whole Bible."

Mass Movements Increasing

BISHOP ROBINSON of the Methodist Episcopal Church, declares that the movements among multitudes of the common people of India toward Christianity are still taking place in various parts of the country. They are strongest around Delhi and in the United Provinces, but they prevail also in the Panjab, the Central Provinces, and in Baroda. In Meerut, 50,000 baptisms have resulted tho there are only two missionaries in that area.

Mr. Schaatz, the missionary stationed at Ballia, says that he is besieged on all hands by villagers who come begging him to go and baptize them. They come from the villages, some many miles distant, urging the missionary to come out and give them an opportunity of accepting Christianity. He has baptized nearly 1,000 of them in seven months, and finds it impossible to take advantage of the opening because of the lack of money and workers.

In the seven great Indian areas now deeply affected by the mass movements, there are 565 Indian native preachers. In the Delhi district there are 350,000 people ready to embrace Christianity. A practical laymen's movement among the Chaudharis has been set on foot. They agree, as lay agents without salaries, to evangelize their whole community and prepare them for baptism if

the Christian missionary societies will provide for their pastoral care.

Christ, an Indian's Ideal

A METHODIST missionary in India, Rev. E. Stanley Jones, narrates a striking experience, which is typical of the attitude of many thoughtful men in India to-day.

"While giving a series of addresses a short time ago, I was asked if the audience might question me freely on the last night. I gladly agreed to this plan. The finest lawyer in Sitapur was secured to prepare a case on what I had been saying. He came armed with great piles of papers. The burden of his objections was the failure of Christianity among Western nations. This was beside the point, of course. But things took a complete turn when, ignoring this criticism, I strest Christ Himself wholly without the background of Western civilization. In painting the beauty of His character, I stopt and said, 'Oh! how I wish I were like Him!' To my great surprize the cross-examining lawyer exclaimed, 'I do, too. I do, too.' And he certainly meant it."

Native Christians as Evangelists

WRITING from Baroda Camp, India, Rev. John Lampard mentions that he has just completed a tour of his district. The work is large and the duties onerous. The area of the district is about 6,000 square miles, and there are Christians living in 435 villages and numbering over 11,000. Mr. L. encloses a translation of a letter received from one of the workers, which furnishes a vivid illustration of the evangelistic zeal of the native Christians. (The "Bava" was a leader of a religious sect):

"Loving salaams from your worker Luksham Dhula and his family. The Mela of Ramanandi Sect was held here on the 2nd November. Four big meetings were conducted by us among these

people. Many Christians took part in these meetings. We conducted these meetings in the front of our house. People of Padal circuit and of surrounding villages had come to these meetings. We told them about our Savior Lord Jesus. Many people were greatly imprest with the preaching, and by the grace of God many hearts were drawn toward Christianity, and we thank God for this. Dharalas, Patidars, and many of the high caste people who were followers of this sect came to this Mela, and we had an opportunity to preach to them also. Ramdas Bava expected to receive more money than at the time of last Mela, but his expectation remained unfulfilled. From this it is concluded that the people have not so much inclination toward this Bava as at first. Many people, by the effect of the preaching of Christianity seemed to fall back from him. We thank God for this. The Bava came to our house and he made much pressure upon us to go to his house for dinner, but we refused, saying it was worship of an idol. At this our saying they were greatly imprest."

The Three Pictures

A TELLING article that appears in *The East and West*, on Christian and Buddhist ideals, gives "three pictures": One is a little room on the top story of a tenement in a slum near the Regent's Canal. The owner of the attic, in her simple deaconess dress, greets the visitor with a radiant smile. She has left a home of ease, and spends her time in helping the sick and visiting the poor. She has found her ideal, and followed it. Another picture, this time from China, is of a tiny cell in a Buddhist monastery, where a Buddhist monk has sat for many years. He has taken a vow of complete silence, and never opens his lips. What a mistaken idea of a God of Love, to think that He should give

the gift of speech in order to have it thus thrown away! The third is the picture of a Hindu fakir. He has a long wooden board dotted over with spikes, and on these he has sat or lain for more than five years. His religion (partly influenced, no doubt, by Buddhism), has landed him in exactly the same quagmire as the Chinese monk. Compare the three ideals!

CHINA

Fifty Years Work in China

REV. J. STUART HOLDEN, who is now Home Director of the China Inland Mission, writes:

"In May we shall celebrate, if the Lord tarry, the jubilee of the Mission. In connection with this glad occasion a volume is being prepared which will put at our disposal such a summarized account of God's gracious dealings during these fifty years as can not fail to inspire each of us to fresh praise and new surrender. For He has indeed dealt bountifully with us. It has, for instance, been on the hearts of not a few to ask for the completion of 50,000 baptisms by the end of this period; and to His praise alone I am able to say that judging by present indications we may confidently expect that this total will be reached. What a glorious harvest of the seed sown in weakness by our beloved forerunners of fifty years ago!"

Radical Changes in China

THE changes in China during the past twelve months are as wonderful as any that have occurred in the years since the Revolution which preceded the abdication of the Manchu dynasty. Most notable of all was the Government's call to prayer to be observed on 27th April in all the Christian churches, an order which was followed not only in China, but widely also through Christendom. Here is one illustration of these meetings in interior China. "At Fenchofu, in the province of Shansi, where

all the missionaries were put to death thirteen years ago, the place of assembly was the new mission church. The meeting was attended by the magistrate and by the official and unofficial leaders. The church was packed. One of the interesting points about that service was that at its close the city elders, who had become deeply interested, asked if they might hold a similar meeting on the following day. Permission was granted, the city elders finding the speakers, and the missionaries the men to pray. At the close of this second service, some 25 of the city gentry who were present, handed in their names as wishing to form a class for the study of Christianity. Out of this second meeting there grew a class of some eighty adults representing the official classes and the gentry, who began a systematic and regular study of Christianity, and a considerably larger number of the students in Government schools formed other classes with the same object."—*Medical Missions at Home and Abroad.*

The War a Test of Christians

A PRESBYTERIAN missionary writes from Yeung Kong, China, "A most striking and faith-strengthening fact is evident, and that is the increasing separation in aim between the faithful followers of Christ and the world. I have yet to hear of one individual Christian who is in favor of the war. In the matter of care for missions of the countries at war, the pastor in charge of the German Mission in Hong Kong informed me that the first gift he received after declaration of war was ten pounds sterling from an English missionary in Hankow."

Chinese Christians and the Jews

THAT the native Chinese congregations in connection with the Presbyterian Church of England should systematically support Gospel work among the Jewish people, is a fact of peculiar interest. In an explanatory

communication, a native pastor writes:

"Formerly the Christians in China were indifferent as to the salvation of the Jews, not realizing that they had a duty in the matter; but of late years they have recognized that they also have a responsibility to that people. Realizing this, the Synod of the Presbyterian Church of South Fukien have decided that a collection shall be taken year by year on an appointed day for the Evangelization of the Jews."

Thus, in a very striking manner, from the Far East we are furnished with grounds for praying that God's ancient people, still scattered throughout the world, may be saved through the ministry of believing Gentiles—that, as the great Apostle wrote, "through your mercy they also may obtain mercy" (Rom. 11:31).

What Some Bibles Did

A SCHOLAR in Peking has been investigating the New Testament for himself and has been soundly converted. "My Word" . . . "not void." He came into the Bible Society rooms in Peking and said that he was persuaded of the absolute truth and inestimable value of this book to renovate China. He had investigated various faiths. This was the one that rung true. Could he get copies to send to his friends? As many as 50? Could he get 500 copies? Finally he ended by buying 5,584 copies of the New Testament, some in elegant leather bindings for influential friends. He paid for them at once and was preparing elegant silk sheets to accompany many of them. On these sheets were written in scarlet and gold characters his estimate of the precious Book. Pray for those Bibles.—MRS. ARTHUR H. SMITH.

Cigarets for China

WHEN the Christians held their first service at the Altar of Heaven in Peking, agents of the tobacco companies were selling cigarettes at this same Chinese Holy of Holies. "A cigaret in

the mouth of every man, woman and child in China" is the watchword of one of the big Anglo-American tobacco companies.

After the Eddy Meetings

D. R. ARTHUR H. SMITH writes that the follow-up work in Peking has been directly related to the different churches. Great numbers of the enquirers are not only attending the Sunday evening meetings but also the morning service. The whole tone has changed because of this attendance of large numbers of students who had never come to church before.

Every month there is also held a special social meeting for the inquirers and others. These have been very popular, each being attended by from 200 to 300 persons, mostly government students.

"We feel," he says, "that the church is now meeting their needs intellectually as well as religiously; and we believe that the educated classes in Peking will, as never before, look up to the church as a center not only of religious propaganda, but of culture and learning, and as a center from which they can serve the community. In this way we have a growing movement which we pray may be of lasting value to the Christian church in Peking, and to the whole Christian movement in China."

Christian Activity of Bible Women

M. R. BECK reports the largest number of Bible-women employed in any of our agencies. Their work is of great interest and blessing, as the following extracts indicate: From General Secretary Crispin of the Salvation Army we have this testimony concerning some of our Bible-women: "One of our Bible-women named Yun Po In was visiting the house of a woman who had worshiped the devil for twenty-seven years. After talking, praying, and reading the Bible to her she was led to see that there was a greater power than that of the devil—the

power of the Savior's blood, which could take all her sins away the moment she repented and believed. Eventually this woman bowed her knees in prayer, and has ever since been a diligent searcher of the Word of God. There was such a change in her life that her son, who was slightly defective in his mind, was taken hold of, and instead of striking her as he had been used to doing, he bowed his knees and afterward went to the house of God with her. It is wonderful to us what good has been wrought through the assistance of the Bible Society in sending forth women to teach the Word. We are grateful for all that has been done in this respect in helping us in the Salvation Army."—*Bible Society Record*.

The Anglican Church in China

IN April, 1912, representatives of the various sections of the Anglican Communion in China met at Shanghai, examined finally a constitution and canons which had been tentatively adopted three years before, and then formally adopted them, thus bringing into corporate existence the "Chung Hua Sheng Kung Hui" ("Church of China"). The Church consists of eleven dioceses, namely Shanghai, Victoria, Chekiang, North China, Western China, Hankow, Shantung, Fukien, Kwangsi and Hunan, Honan, and Anking. The third issue of the "Chinese Churchman's Year Book" just to hand consists mainly of statistical tables. The foreign (i.e. European and American) staff numbers 11 bishops, 148 clergymen, and 557 other workers, including wives. In the Chinese staff there are 99 clergymen, and 1,452 other workers, besides 30 candidates for the ministry and 369 students in training as catechists, Bible women, nurses, etc. There are 31,323 baptized Christians (of whom over 10,000 are in Fukien) and 7,317 catechumens, and the com-

municants number 14,192. During last year 1,280 children and 2,102 adults were baptized. In 29 hospitals and 21 dispensaries over a quarter of a million patients were treated. The highest figures were in Chekiang and Fukien, where the Church Missionary Society has large institutions, and curiously enough were exactly equal—58,408 in each diocese; but according to Church Missionary Society returns, nearly 100,000 visits of out-patients were recorded in Church Missionary Society hospitals in Fukien in the year 1913.

Going Into Shensi

SHENSI, the great central province of North China, is rich in coal, iron and petroleum, and is one of the sections in which the Standard Oil Company has particularly desired, and recently secured, concessions. Its people, who are strong and intelligent, declare that they are direct and unmixed descendants of the tribes which came originally to China from the cradle of the race. Sian-fu, the capital of Shensi, was the seat of government and home of the emperors for hundreds of years before Christ.

Ten or twelve important walled cities are in the northern part of the province, which has been assigned to the American Board for missionary occupation. Through one of these, Yu-Lin-fu, under shadow of the Great Wall and the headquarters of the army of the Northwestern provinces, passes practically all of China's trade with Eastern Mongolia. A generous friend, hearing of the addition of this great district to the Board's already large responsibilities, gave a thousand dollars for immediate use in sending out Chinese evangelists and preachers trained in Fenchow Theological seminary, in the neighboring province of Shansi, who will be under the supervision of a missionary or of an experienced Chinese pastor.

Curious Marriage Customs

MARRIAGE customs in China are peculiar, and vary in different parts of the country. Dr. C. E. Tompkins of Suifu, Szechuen, was asked recently by one of his converts, a young man of twenty, to find him a wife. In the girls' school a young woman was found who was both ready and willing, so negotiations were started. The young couple do not correspond or see each other until they meet at the wedding ceremony. The gifts of the prospective groom were carried on a tray by two servants to the house where the compact was to be written, for the betrothal ceremony is very serious and binding. The representatives of the interested parties met, pen and ink were brought, and a Chinese teacher, opening a big red paper folder, richly decorated, inscribed in it the full name of each of the young people, together with the year, month, day and hour of their birth. In the four corners of the page were written "heaven long" and "earth old," meaning as long as the sun shines and the earth stands. After this ceremony tea and cakes were served and the girl's return gifts to the young man were placed on the tray.

Items of Interest from Kaifeng

IN Kaifeng, the important provincial capital of Honan, Dr. Whitefield Guinness of the China Inland Mission, a son of the late Dr. Grattan Guinness, has an excellent hospital work, which is held faithfully subservient to spiritual ends. Kaifeng is a great city of perhaps 250,000 people. It is six miles south of the Yellow River, and lies at a lower level than the river itself, from which it is protected by high city walls and strong dykes. It was here that the only colony of Jews in China once lived. There is no longer any trace of them or their temple, but two stone tablets, engraved with Chinese characters, remain to commemorate this extinct community.

Last autumn six cages hanging outside one of the city gates, exhibited the heads of six recently slain brigands. One bore the name of White Wolf, whose wild career of pillage and bloodshed struck terror to the hearts of the people of several provinces. But whether this head is actually his remains a matter of doubt and speculation.—*Alliance Weekly*.

JAPAN—KOREA

A Call to the Home Church

SOUTHERN Methodist missionaries write home: "At this time when the call is for a great advance in the Christian evangelization of Japan, the clouds have thickened and overcast the sky in the home lands. Our prayer to God is that the great struggle in Europe may not distract the attention of the Church or interfere with its unalterable purpose to present Christ to those who need Him; but on the contrary that it will inspire to greater sacrifice and incite to a more relentless warfare against the powers of darkness and sin. After a careful survey of our field we find that in order to strengthen the position of our Mission in response to immediate demands, the following reinforcements should be sent to us: 1. We desire to open twenty new stations for which resident missionaries are required. 2. We need twenty single ladies to be sent for direct evangelistic work. 3. Thirty new Church buildings are needed and a still greater number of Sunday-school chapels. 4. Large endowments for our schools are needed, especially for the Kwansei Gakuin and the Hiroshima Girls' School.

Signs of Progress Among Japanese

"THE steady onward movements of God's forces are seen in the regular weekly meetings, but we need sometimes to storm the forts by special effort. Such an effort has just been made in our four churches on the Kyoto circuit and at Kyoto station. The meeting

lasted two weeks, and many souls were reached with the Gospel message for the first time. More than fifty express a desire to be instructed more fully in these things. They are as earnest seekers after the light as I have ever tried to lead. In Central the greatest results were realized, as we were able to reach more people in our new church building. About ten of them will be baptized before the end of the year. I am glad to be able to report that the congregations in our new church are increasing regularly and conditions are most encouraging."—W. A. DAVIS, KYOTO.

New Dictionary for Koreans

DR. GEORGE HEBER JONES is the author of a new English-Korean Dictionary just issued by the Methodist Publishing House of Tokyo, Japan. The Dictionary consists of scientific, technical, literary and general theological terms. The main part contains over five thousand English words, with twice as many subsidiary terms. These are defined both in Korean and in Chinese and the whole is indexed by a list of Korean terms with numbered citations that refer back to the body of the text, thus making the volume available for Koreans who desire to find the English or Chinese equivalent of scientific or theological terms in their native language. There are fifty thousand students in the modern school system in Korea to whom the volume will be of service.

Korean Christians Released

ON February 13th a pardon from the Japanese Emperor set free Baron Yui Chi Ho, a former cabinet minister; Yan Ki-Tak, formerly connected with the Korean *Daily News*; An Tai-keg, Im Chi-Chong, Yi Sung-Hun and Ok Wan-Pin, who in July of 1913 were sentenced to six years' imprisonment for an alleged attempt to assassinate General

P. Terauchi, Japanese Governor-General of Korea. These six men were the only defendants finally found guilty in October, 1913, among 105 Christian converts, who were accused of a plot to kill the Governor-General of Korea. By obtaining this pardon the Japanese Premier, Count Okuma, who for long has been friendly to missions, atones for the great blunder committed by the over-officious and unduly suspicious police administration of Korea. The evidence produced at the trial made it plain that there never existed such a plot as was mentioned in the charges. This act of justice must strengthen Japan in the esteem of Americans and result in new loyalty on the part of Koreans. We feel confident that the worst features of this affair will never be repeated.

A Christian Orphanage

DOCTOR PETTEE gives in the *Japan Evangelist* an account of Mr. Ishii's orphanage at Okayama. When still a medical student, Mr. Ishii was stirred by reading about the work for street waifs carried on by John Pounds, the Portsmouth cobbler, and about that of George Müller for Bristol orphans. In 1887 he befriended a beggar lad, and shortly after rented a Buddhist temple for his growing family of dependents. Out of these beginnings has grown the great orphanage at Okayama which has served as a model for many another institution in Japan and other Eastern countries. The main principles of the undertaking are: faith in prayer; no reserves beyond to-day; self-support; education of head, hand and heart; the cottage system; farm colonizing; no refusal of entrance to a needy orphan; no incurring of debt; tithing for the Lord's work. There are about 10,000 Japanese contributors to the work. Nearly 600 children are in residence, but during the famine of 1906 more than 800 additional half-starved, vermin-covered youngsters were brought in and cared for.

Baby Contest in Korea

"BETTER babies contests" are a familiar feature of the work among the poor in our great cities, and the educational value of the plan is being proven on the mission field. In Songdo, Korea, some sixty-five women were enrolled. In Bible classes, and at the end of the term's work, a baby show was held. Miss Hortense Tinsley writes of it: "We grouped the babies together in different sections and displayed large, attractive charts giving information about the clothing and sanitation required for a healthy baby. In each group selections were made of first, second, and third best babies, and teachers explained the charts and the points on which the awards were made. These were physical development, freedom from disease, cleanliness, and proper clothing.

We hope to continue this campaign every year until we really do have better babies in Korea. The Korean mother loves her child, but is ignorant about what to do for it, and the mortality among babies is alarmingly high."—*Missionary Voice*.

MOSLEM LANDS

Persia and the War

THE Christians at Urumia had a trying experience in the attempt of the Kurds to capture the city and the conflict ensuing between them and the Russians aided by the Syrians.

The Kurds swept down to the hill back of Charbash, only ten minutes from the city, but Russian reinforcements came in such numbers that the Kurds saw they could do nothing and returned the next day. Of course the mission yards were filled with refugees and their goods.

There were many sad sights, with wounded in the hospital, separated families and those in destitution. There were also some bits of food for laughter. When the Russian commandant gave guns to the mountain Syrians they made

them give up their Kurdish headdress, as there was danger that in the fighting the Russian soldiers would mistake them for Kurds. So they went around begging all the cast-off European fedoras, straws, derbys, etc., and one strapping mountaineer was seen with his precious gun over his shoulder and a lady's fancy-shaped leghorn perched on his head.

Urumia Missionaries Isolated

THE Presbyterian Foreign Board received the following cablegram dated January 20th at Tiflis in Russian Caucasia:

"Urumia in the hands of Turks and Kurds, cut off from all communication; situation missionaries and Christians critical; help urgent there and for 15,000 refugees here."

The signers are three Persians, teachers in the Presbyterian mission schools at Urumia, all educated in the United States and naturalized American citizens. The information is accepted as reliable, and occasions great concern, altho it is believed the Turkish troops occupying Urumia can be trusted to protect the lives of Americans.

Later cablegrams report the missionaries in Urumia and Tabriz well, and appeal for aid for destitute refugees. The boys' school in Tabriz is crowded with missionaries and Christian refugees under the protection of the American flag. The American missionaries are not apprehensive for their personal safety, as the medical work has made the Kurds friendly toward them. Up to March 1st \$6,000 had already been sent, but more is needed. Money for relief may be sent to Dwight H. Day, Treasurer, 156 Fifth Avenue, New York.

Mission Hospital Used by Turks

SOON after the outbreak of the war, Dr. W. S. Dodd wrote of the use which the Turkish government proposed to make of his hospital in Konia. "The government wants this hospital for wounded soldiers. They will take

over the whole establishment—nurses, physicians, and all. I will remain physician in charge, doing all operating, having one Turkish physician with me as officially in charge. The government will pay salaries of nurses and servants, and all food, drugs, dressings, etc. Konia is called on to provide hospital accommodation for 500 beds. Ours has thirty.”—*Missionary Herald*.

School for the Deaf in Turkey

THE one opportunity offered to deaf children in all the Turkish Empire to receive a training that will prepare them for useful and happy lives is given by the King School for the Deaf in Marsovan, Turkey. Here Armenian boys and girls, some of whom have come from miserable surroundings, are not only taught to speak and given a common school education, but learn a trade and live in an atmosphere of Christian helpfulness and love. Girls learn sewing and boys carpentry, and both help in the work of house and garden. It is found most desirable to have children enter at eight years old, for the course is of necessity a long one. As soon as they reach an age and stage of development when they can live with normal children to advantage, they are to be placed in the Girls' Boarding-school or the Boys' Home connected with Anatolia College. The school is under the direction of Miss Charlotte Willard.

Central Turkey College

CENTRAL Turkey College, at Aintab, is the oldest of the American colleges in the interior of Turkey. It was established in 1876, next after Robert College, at Constantinople, and Syrian Protestant College, at Beirut. It is under the care of the Congregational Church. It is located in the largest Protestant center in the Turkish Empire, and in the midst of the Turkish-speaking Christian population of

Turkey. It uses Turkish as the language of instruction. This college has had a peculiar share in the support and development of the native evangelical churches in Turkey. About sixty of its alumni are classified as ministers, and a larger number as teachers. Today in Turkey its graduates are pastors of evangelical congregations numbering 18,000 and preach to an average of 8,000 people each Sabbath. From the first the college has conducted medical work. Hospital work has continued, under the name of the Azariah Smith Memorial Hospital. The record of work for the year 1913-1914 is 517 major operations and 42,380 treatments, with 21,000 prescriptions filled in connection with the outpatient department. The institution had in 1913-1914 twenty-five teachers and 232 students, twelve members on the medical staff, with pupils in the Nurses' Training-school.

From the Koran to the Bible

TILL now the Turk committed the Koran to memory without understanding what he read, it being considered a sacrilege to translate it into the language of the people. Popular editions have, however, been issued, but these revealed so many falsehoods that they produced unbelief. Hence they are now ordered to be confiscated. But the Scriptures have been circulated far and wide and many are reading the Bible.

Missions in Turkey

CANON HANAUER, writing from Damascus, states that he has had to close the schools in that city, and that the French and Russian schools have also been closed. Placards stirring up Moslem fanaticism against the English, especially, are exposed in the bazaars by authority. British, French and Russian Consuls are detained as prisoners and British subjects, tho not prisoners, have had their freedom considerably limited.

Dr. Mackinnon, of the Edinburgh Medical Mission, was imprisoned in the hospital for a few days, but has now been given some liberty owing to the efforts of the American Consul.

The London Society for Promoting Christianity Among the Jews has not closed a single station up to the present time.

British missionaries have had to return to England—leaving most of their belongings behind—but those of other nationalities have continued the work. It is estimated that it will cost thousands of pounds to replace the medical equipment, instruments, linen, etc. damaged or stolen by the Turkish soldiers now quartered in the hospital buildings. The Turkish Government has also seized hospitals and girls' day-schools, also a missionary's house both at Jerusalem and Safed. School work, according to the latest reports, however, is still being carried on in Smyrna and in two boarding-schools in Jerusalem.

The Church Missionary Society reports that twenty-five of its missionaries are prisoners of war in the hands of England's foes. (Fourteen of these are in German East Africa.) In Palestine, six Church Missionary Society missionaries are being held, Dr. Sterling having actually been confined in prison at Gaza for several days, Mrs. Sterling being permitted to take him his daily food. His own comment on the experience merely was that he had enjoyed leisure for reading, a real luxury to so busy a man. The Protestant Christians were said to be free from molestation, tho some of the Society's schools had been taken over for the accommodation of the troops.

Judaea for the Jews

THE article in *Truth*, on the subject of the return of the Jews to Palestine, as their own land, after the conclusion of the war, has attracted much attention. Our contemporary publishes

a number of letters on the subject. One reader, "A Modern Israelite," takes the view that the idea is simply "a very pretty and poetical dream." The other side is represented by a letter, part of which we quote:

Thousands of years have passed since they lost their land, and they have been years of misery and sorrow for the great bulk of the Jews. . . . Truly now, as well as in the time of Moses, "their complaint comes up unto God by reason of their bondage." Every nation in the world could, if she would, find in history some period when her people were guilty of treating the Jews most barbarously. . . . A new map is going to be drawn, and there will be a great displacement of nations. Now is the time for them to return to their old Zion, that a Jew may be proud and not ashamed to say henceforth: "Hebrew I am."

AFRICA

Success of Missions in Egypt

EVENTS in Egypt have called attention to the progress of missionary instruction. The Church Missionary Society first began work in Egypt ninety years ago. At the present time it has schools for boys and girls at Cairo and large hospitals at Old Cairo; schools at Helouan, Menouf, Shubra Zanga, and Ashmoun; and dispensary work is also carried on in these places. The girls' school at Menouf is the only one in a district containing more than 200,000 people. In the Northern Sudan, besides the hospitals at Omdurman, there are schools at Khartum and at Atbara; and in the Southern Sudan, on the White Nile, a thousand miles south of Khartum, where the people are pagans, two tribes are reached, the Dinkas and the Azandi (the latter better known as the Nyam-Nyams). General Gordon appealed for missionaries to the latter, and the work in the Sudan belongs to what is known as the "Gordon Memorial Mission."

Successful Work for Moslems

A UNIQUE mission has been conducted for nearly four years in Port Said by Miss Erricson and Miss Ek-lund. In November, 1911, they took a house in the poorest part of the city—the Ville Arabe, and soon the Moslem neighbors became interested and asked them to open a school for girls. The neighbors even engaged a town-crier to go through the streets and announce that such a school would be opened. A large number of girls were brought at once, and the school is now filled to its capacity—130 girls, all Mohammedans.

After long-continued and strenuous opposition to the teaching of the Bible to these girls, that hostility seems overcome, and the girls carry their Bibles freely with them into their homes. This shows what may be accomplished by tactful and patient work for Moslems, without attempting the roundabout approach through the Coptic and other Oriental churches.

Yoruban Chief Baptized

REV. LEWIS M. DUVAL, a Baptist Missionary in Nigeria, writes of having recently baptized 23 converts. He says all excepting three were grown men and women. "Among them was 'Bada,' one of the important chiefs of Saki, who has had a very eventful life, being the chief warrior of this district, and is held in great respect among all the people. He had many wives, but since professing faith in Christ has given them all up but one, in order that he might be baptized. He is the only Yoruban that I have ever heard of that has been willing to give up his surplus women. 'Bada' is a man about 60 years of age, and was led to Christ by one of his sons, who is attending our day-school, and shows evidence of being a valuable worker for God. We are hearing of many conversions all over the country and our hearts rejoice."—*Foreign Mission Journal*.

A New Sect in Uganda

IT is remarkable that tho thirty-seven years have elapsed since the Church Missionary Society started its work in Uganda, no schism of any importance has appeared within the native Church. For some years, partly under the ægis of one of the most important chiefs of the country, a small body has existed whose distinctive trait has been a rigid refusal to have any dealings with doctors or medicine. At first its members were content with registering their protest against the doctors, while remaining themselves in the Church in which they had been baptized, but within the past few months they have built a church of their own, appointed their own catechist, declared themselves independent of the constituted Church authority, and have begun to "baptize" their adherents on a large scale.

Moravian Missions in Africa

IN view of the difficulties which the Moravian Mission Board were likely to encounter in their endeavors to finance their missions from headquarters, the local Provincial Mission Board in South Africa, West, have voted to carry on the work as best they can without looking for any support from Europe. There are at present twenty-four male Europeans employed in one way or another in connection with the Moravian Mission in South Africa, West. Of these, ten are in ministerial service, and the remainder are employed in the Mission stores. The international character of the Mission is shown by the fact that this staff of twenty-four male Europeans comprises British, German, Swiss, and Dutch subjects. Five young German clerks have been interned at Johannesburg, but the managers of the stores, altho of German nationality, have been left in their places. This is looked upon as a great and very kind concession on the part of the Government, for nearly every other German subject in

the Colony up to the age of sixty has been interned.—*Moravian Missions.*

EUROPE—GREAT BRITAIN

China Inland Mission Jubilee

IN 1915 the China Inland Mission will complete the fiftieth year of its work. During the year 1913 no fewer than 54 new workers were added to the Mission. Of these, 13 were probationers from Great Britain, two from North America, 5 from Australasia, and 4 were accepted in China; while 14 were Associates from Germany and 16 connected with the Scandinavian Associate Missions. After deducting losses by death, retirements, etc., there were at the close of 1913 no fewer than 1,076 active missionaries in the Mission. During the last ten years there has been an increase of six new Chinese workers for each new missionary. The total staff, if missionaries and paid Chinese helpers be included, is just about 2,500 persons.

The War and British Endeavorers

FIVE years ago there were only four Floating Christian Endeavor societies in Great Britain. Since that time the work has wonderfully developed, and in many ports committees have been formed to work among sailors. In some ports there are floating secretaries; in others, floating committees. Thousands of letters are sent each year to sailors, and needle-cases, woolen scarfs, and other things are sent out in great numbers. The present war has opened up a great field of service for British Endeavorers both among sailors and soldiers. Already more than a thousand soldiers have made the great confession, signing decision-cards, and giving addresses to the workers so that letters may be sent to them. Some of the hospitals are open to visits of Endeavorers who are not slow to seize the opportunity of ministering to the sick. Floating workers visit the transports and preach the gospel to the troops. On one ship W. G. Clarke, a Southampton floating worker,

held a meeting at which 90 soldiers profess conversion. On another 70 came forward and confessed Christ. On yet another 50 men decided for the Christian life. Soldiers on the way to the front are ready to listen to the message of salvation.

THE CONTINENT

Christian Work in Belgium

DR. HENRI ANET, delegate from the two principal Protestant bodies of Belgium—the Christian Missionary Church of Belgium and the Union of Evangelical Churches in Belgium—has been speaking in Britain on the condition of churches in his country. He bore testimony to the fact that Protestant church buildings in the center of the thickest fighting had been mostly spared. At Charleroi, the Protestant church was standing undamaged in the midst of ruins and ashes. In the besieged towns—even in Louvain and Malines—the Protestant buildings were spared. In smaller places the simple meeting halls have been saved from looting, and sometimes also the houses of church members which had on their walls Bible texts or Protestant calendars.

Dr. Anet was able to report that tho these Belgian believers are "distrest" indeed, they are "not in despair." The present fiery trials have awakened or developed the spiritual life of the churches. All the services and meetings have been maintained, even where the pastors have been detained abroad by the war or have been mobilized in the armies. Prayer meetings are held daily or several times a week. The churches and halls have never before been so crowded, many outsiders seeking comfort and spiritual strength in these times of trial. The workers are lifting up their eyes and looking forward to yet greater efforts for the evangelization of their people when peace shall be restored.

New Pope Favors Italian Gospels

THE new Pope, Benedict XV, has recently written a letter to the Italian St. Jerome Society, in which he recommends the home study of the Scriptures in the vulgar tongue. The object of this society, when it was founded in 1902, was to prepare a fresh Italian translation of the New Testament, or at least parts thereof, and to circulate the books at a cheap price for personal reading. The Presidency of the society was accepted by the present Pope, who was then Under Secretary of State at the Vatican. Within the first three years, the society circulated 300,000 copies, and by 1908 the number was not far short of a million books. The Gospels and Acts in various editions have been regularly on sale in the Vatican, and have also been distributed by bishops and priests in different parts of Italy. The society has been very inactive during the last few years, but to-day there are signs of renewed activity, backed by Pope Benedict XV, who is now able from his powerful position to foster the undertaking which he helped to found.

Difficulties of Moravian Missions

MORAVIAN missionaries in various countries are finding the difficulties of their work greatly increased by the effects of the war. Special concern is entertained regarding the workers in East Central Africa, the latest letters received from them having been written before the war began. Another touching feature of the case is the decision of the Synod held in the early summer of last year—that, notwithstanding the strain on the funds, all thought of giving up this work, and especially the most modern development of it among the Mohammedans, was abandoned. The Synod had no knowledge of how the funds were to be obtained, but they felt that

the blessing of God was so manifestly on the work that they dared not give it up. It has now become an additional charge on the English-speaking Provinces, since a large part of the funds had previously been supplied from Continental sources.—*The Christian*.

Pastor Fetler in Exile

RELIGIOUS liberty in Russia is threatened by the reactionary elements as never before since its proclamation by the Imperial Ukase of 1905. So writes Pastor Fetler from Stockholm, where he is an exile.

Soon after the war broke out, the clerical party and the reactionary elements in Russia began, through the Press, to attack the Baptists and the Evangelical Christians, asserting that they both were German sects, and were being financially supported by the Kaiser himself. Thereupon, without any definite proofs being produced, Pastor Fetler was arrested and brought to prison, in order from thence to be transported with criminals to Siberia. He succeeded, however, in having this sentence reduced to exile from Russia during the entire war.

Since his departure, eleven more preachers have been banished, ten of them to Siberia, and six churches closed.—*The Christian*.

Gospels for Russian Soldiers

MR. ADAM PODIN writes from Reval, Russia, to *Evangelical Christendom*: "I have been doing a good work, distributing several thousand Gospels and New Testaments. In three days only I gave away 3,000 Gospels. On a Sunday the brave soldiers had come several versts to get a copy of the Gospel, as they had seen it in the possession of their comrades and knew where they had received theirs. My house was surrounded for the whole day, because each one desired to get one. Two days later they were all sent away

with sealed orders to go to the front. That was one of the busiest days, as they were all sent off from our railway station. I find that this is a most blest opportunity to serve the Lord. I thought to go to the Far East, and now I find that the men from the East have come this time to me."

Famine in Albania

WILLIAM WILLARD HOWARD, secretary of the Albanian Relief Fund, calls attention to the significance of the news item that the villagers north of the Shkumbi river have taken the corn of the rich beys and pashas.

It means that the village folk in Central Albania, who were too far inland to be molested in the destruction of three hundred villages by Greek and Servian troops during the past fourteen months, are in the grip of famine.

South of the Shkumbi river, in Southern Albania, where two hundred villages were destroyed and more than two hundred thousand harmless and defenseless farm folk made homeless by Greek troops last spring and summer, the people are dying by hundreds from cold and starvation. No food is going into Albania from the outside world. The exportation of foodstuffs from Italy is forbidden. Greece has not anything to export. Servia and Montenegro have drawn upon the meager corn crop of Northern Albania for food for their soldiers.

It is not impossible that the melting of the snows will see a million human beings—more than half the population of Albania—dead of starvation.—*The Christian Work.*

AMERICA

Religious Census for 1914

THE religious bodies of the United States have added enough members to make good all the losses by death, or withdrawal, and leave a surplus of nearly three-quarters of a million. The total membership is 763,078 greater than

it was in 1913. This is an average increase of 2 per cent. for all bodies, great and small, Christian and non-Christian.

Elaborate statistical tables prepared by Dr. H. K. Carroll, and issued by the Federal Council of the Churches of Christ in America, show in detail the gains and losses of the year. The grand total of members is now 38,708,149. All the larger denominations share in the increase.

Baptists gained 122,125; Eastern Orthodox churches, 36,500; the Roman Catholic Church, 136,850; the Lutherans, 56,248; the German Evangelical Synod, representing the state church of Prussia, 29,315; the Methodists, 231,460; the Presbyterians, 56,019; the Protestant Episcopal Church, 28,641. The Protestant Episcopal Church has crossed the million line, having gained 86,468 since 1910, and over 300,000 since 1900. The Roman Catholic has gained nearly a million and a quarter since 1910, and more than five and a half millions since 1900. The Methodist Episcopal Church, the second largest denomination, gained 187,487 in 1914, and nearly 700,000 since 1900.

The thirty churches constituting the Federal Council of the Churches of Christ in America, report nearly 17,500,000 members, somewhat less than half of the aggregate for all denominations, with 103,000 ministers and nearly 139,000 churches. These bodies have a net increase of over 500,000 members, or more than two-thirds of the entire increase of all bodies.

Some of the Larger Gifts

IT is reported that the total gifts for educational and philanthropic purposes during 1914 reached the amazing sum of \$315,000,000. Among some of the largest givers are Mr. James Campbell, of St. Louis, who bequeathed his whole fortune of \$16,000,000 to the St. Louis University; W. H. Dunwoody, of Minneapolis, who left \$6,000,000 to edu-

cation and charity; Mrs. Morris K. Jesup, of New York, who left \$8,450,000 for the same purposes; George H. Herman, of Houston, Texas, who left \$3,000,000 to public institutions in that city. There were too many bequests and gifts of a million and less for enumeration.

Protestant Episcopal Progress

THE past year was a prosperous one for the Protestant Episcopal Church, according to figures published by the *Living Church* and taken from the forthcoming annual of that paper. In all lines on which report was made advance was recorded over 1913, except in three instances. In this report the following items are noted: Clergy, 5,808, a gain of 93; baptisms, infant and adult, 56,147, a gain of 1,927; confirmations, 55,771, a gain of 999; communicants, 1,032,637, a gain of 28,420; Sunday-school membership, 527,346, a gain of 15,988; total contributions, \$19,851,905, a gain of \$362,596. Decreases were reported in the number of lay readers, in the total amount of apportionment for missions, and in the number of districts that completed their apportionment. The editors of the *Annual* say: "On the whole, we have seldom completed our annual survey of a year's statistics with reason for so optimistic a view as we are able to take from those now in hand. This means that the Church is doing thorough and abiding work, and that tho results are not such as to be meteoric, yet they indicate a slow and real advance."

Hebrew Christian Conference

ONE year ago a Hebrew Christian Alliance of America was formed in New York, with Rev. S. B. Rohold as president and Rev. A. R. Kuldell as corresponding secretary. This Alliance has called a conference of Hebrew Christians to meet in the Assembly Hall of the United Charities Building, New York, April 6th to 9th. Two of these days will be devoted to preaching in Jewish mis-

sions and Christian churches. The general purposes of the Conference will be to unite Hebrew Christians more closely in fellowship and service, and to interest a larger number of Christians in work for the conversion of Israel. The program includes a reception, the adoption of by-laws, and the election of officers, a discussion of plans for cooperation, missionary methods, etc. Every morning will be devoted to prayer.

Presbyterian Self-Denial

THE efforts of the Presbyterian Boards, Home and Foreign, to make up the \$430,000 deficit of the last fiscal year by a self-denial week in Presbyterian churches has been encouraging. Up to March 3rd some 2,000 churches had observed this week with sacrificial offerings, and have sent to the Foreign Board alone \$110,000 to apply to the \$292,000 deficit. The Home Board has received about \$40,000 to help pay off their shortage of \$140,000. During the month of March many other churches are expected to make their offerings. Literature and special envelopes have been sent to the churches making request for them, and the result has been not only increased giving but increased knowledge and deepened spiritual life.

Southern Laymen's Conference

THE Southern Presbyterian Church continues to make history. The conventions held at Charlotte, N. C., February 16th-18th, and at Dallas, Texas, February 23rd-25th, have surpassed in their attendance any denominational conventions yet held. The Charlotte Convention alone, with over 3,000 registered delegates, was nearly twice as large as either of the preceding conventions. The attendance of registered delegates at Dallas was 1,000, bringing the total to more than 4,000.

Enthusiasm ran high, and the permanent support of several missionaries was secured, and a good share of the

budget of the Laymen's Movement for the next two years was underwritten.

A careful survey of the financial response of the churches was presented to the conventions. Throughout the entire communion 35 per cent. of the churches and 54 per cent. of the membership give nothing for foreign missions. In other words, 1,197 Southern Presbyterian churches declared no dividends for the great cause last year. There is certainly need for larger intelligence, deeper sympathy with Christ in his world-program, and more vital consecration of life and possessions.—*Men and Missions*.

Robert Speer to Visit the East

IT is an established policy of the Presbyterian Board to have one of the secretaries visit some part of the mission field each year. It has been fourteen years since the last secretarial visit to Siam and the Philippines, and it is planned that these fields shall this year have the inspiration of a visit from Secretary Robert E. Speer. Dr. Bovaird, the medical adviser of the Board, and Mr. Dwight Day, its treasurer, will also be of the party, which will sail from London May 1st for Penang, visiting North and South Siam missions in June and July and the Philippines in August, and then to go to Korea, north China and Japan for conference regarding special problems in those fields. Mr. Speer and Dr. Bovaird will return to America in November. Dr. T. H. P. Sailer, honorary educational secretary of the Board expects to join the party in the Philippines.

The War a Great Opportunity

AFTER five months of the great European war, the Board of Foreign Missions of the Presbyterian Church was able to report: That not one of its missionaries, so far as known, had suffered any bodily harm; that no considerable amount of property had been destroyed; that not one of the 1,226 missionaries had asked to come home on

account of the war: That the only complaint coming from the mission field had been the failure of the Board to send out the new missionaries, and to return the furloughed missionaries; that so far as can be judged from the letters received, the missionaries and the native Christians look upon the war not merely as a great emergency, but a great opportunity for setting forth as never before the "truth as it is in Jesus."

LATIN AMERICA

Conditions in Chile

THE Rev. Robert B. Elmore, of the Presbyterian Mission in Valparaiso, writes: "As the result of the war, Chile suddenly finds herself without revenue to meet all the running expenses of the country, and, what is more, thousands of people are without work because all the commerce and manufacturing is at a standstill. Food supplies of all kinds, except vegetables grown in the country, have nearly doubled in price, and the value of the paper money grows less day by day. If the war lasts three months more there will be but one result, the financial ruin of the country.

"Of course our mission finds itself in a very critical situation. The native churches can pay a very small part of what they have promised, and the only way to prevent a deficit that will swamp us is to make a cut on the salaries of the native pastors, and then cut our own salaries to make up the amount, so that the pastors and workers can live and go on with their work."

The People of Mexico

IN these days of interest in Mexico, it may be of value to recall some simple facts about the country and its people. The official name of Mexico is "Estados Unidos Mexicanos" and "Republica Mexicana." It has an area of 767,290 square miles. It is just about the combined size of Texas, California, New Mexico, Arizona and Nevada. It has

15,003,207 population, less than one-fifth of which is white, 38 per cent. being Indian, and 43 per cent. mixed bloods, or mestizos. There are no race distinctions under the Constitution of 1843.

The mixed bloods of Mexico comprise what may be called castes, such as the mestizos, or Indian and white; mulattoes, or negro and white; zambos, or negro and Indian; the latter regarded as specially dangerous and unreliable. The pure whites are few and all of Spanish blood, and are known as chapetones or Gachupines. The native Aztecs of the Mexican plateau may still be seen, and have no trace of European blood. They are muscular and sturdy, and yellow-brown in complexion.

Readjustment in Mexico

IN accordance with the division of territory agreed upon by the conference of societies at work in Mexico, which was held in Cincinnati last June, the Congregational missionaries have made some important changes in their work in Mexico. The *Colegia Internacional*, a training-school for boys, has been brought from Guadalajara to Chihuahua, and a school for girls similar to Corona Institute, formerly in Guadalajara has been opened in Hermosillo. Dr. John Howland writes of the territory in which the Congregational missions are now located:

"Nearly all of our field is open for Gospel work. There are large sections of the country with no Catholic priest, and now that Congregationalists have accepted the responsibility of evangelizing this part of the country much more must be done and done soon or many of the opportunities will be lost."—*Congregationalist*.

THE ISLANDS

Work Among Cannibals

THE Rev. Fred J. Paton, son of Dr. John G. Paton, whose autobiography has been the delight and wonder of tens of thousands, has labored among the

cannibals of Malekula for 20 years, having been the first white man to approach them. They are a dangerous people. On one occasion when passing through the forest up a mountain side, Mr. Paton, on scaling a giant ledge, suddenly felt the cold muzzle of a rifle against his cheek. Pulling up short he noticed guns in all directions, pointing at him from out of the bush: "I spoke quietly to the owners of the rifles, and as they saw that I was unarmed, they recognized that I was on an errand of peace. If I had been armed I should have been shot. 'I have come to tell you about God,' I said. 'We know about God,' they replied. Then I told them how they had missed their way to God and how Jesus had come down from heaven to show them the way back. Their interest deepened as they heard of the atonement. 'That is a true word,' said the chief. 'That is good.' They believed that no wrong could be atoned for without the shedding of blood, either of man or of animal. One man explained that he was just going off to kill a few men, but (with utmost composure) his business could wait, as he could kill men at any time, but could not often hear about Jesus."

MISCELLANEOUS

Who Should Be Missionaries

A CHRISTIAN who is not a missionary denies his faith. It has been said that God had only one Son, and He gave Him to be a missionary. And that Son is the life of the Christian. Therefore the missionary life, which is the Christ life, is the only full, true Christian life. William A. Brown said at the International Sunday-school Convention last June: "A favorite undercutting of the missionary enterprise is seen in the phrase 'You can not all be missionaries.' That suggestion does not come from the heart of God, for every Christian must be a missionary. Now every Christian can not go as a foreign missionary, which is a very different

matter, and should depend altogether on the gracious call of God. . . . What scriptural warrant have we for expecting greater sacrifice on the part of the Christian who goes as a foreign missionary than on the part of the Christian who stays at home?" The missionary is the "sent" one; and every Christian is sent to others. Shall we be missionaries, sent by God to bear the good news of Christ, or shall we deny Him?—*Sunday-School Times*.

Missionary Facts

AT every breath we draw, four souls perish never having heard of Christ.

In the islands of the West Indies are nearly 5,000,000 unreached by the Gospel.

The Christian population of India could be represented by the letters in the book of Isaiah.

The population of Japan is about 40,000,000, and the average parish of each missionary is about 100,000.

The children of India walking four abreast and two feet apart would make a procession 5,000 miles long.

During 1898 there were spent in the United States \$6,000,000 for chewing gum, \$10,000,000 for peanuts, and only \$5,000,000 for missions.

In 1859 you could buy a man in the Fiji Islands for seven dollars, butcher him and eat him. To-day the Bible is in nearly every house, and on Sunday, nine-tenths of the people may be found assembled in the churches for worship. What about the power and profit of Foreign Missions?

Thoughts on Tithing

THE *Christian Steward* gives the following extracts culled from different sources:

"You will never win the world for Christ by your spare cash."

"The tithe is God's cure for covetousness."

"We live by dying to ourselves; we die by living to ourselves."

"It is the universal experience that the person who begins to tithe grows in vision and in grace."—*Bishop E. H. Hughes*.

"There is probably no other single test whether the love of money or the love of God is stronger in a man's life than the test of his willingness to give habitually to God at least a tithe of all his income."—*J. Campbell White*.

"There was no need for Christ to urge the adoption of the tithe and the Sabbath upon the Jews for the same reason that it would be unnecessary to urge class-meeting Methodists to avoid the habit of strong drink."—*W. H. Raney*.

OBITUARY NOTES

George Washburn of Constantinople

DR. GEORGE WASHBURN, who died not long ago in the eighty-second year of his age, was for thirty-three years the President of Robert College. He succeeded Dr. Cyrus Hamlin, its founder, who was also his father-in-law, and held the office until his return to this country in 1903. Dr. Washburn was not only a great educator, but also a great statesman. He received various decorations from the Bulgarian Government, and was an authority, recognized in England as well as in this country, upon all problems connected with the ever-perplexing Eastern question.

Rev. E. C. B. Hallam of India

ANOTHER veteran missionary, who has recently been called home, is Rev. Ebenezer C. B. Hallam, who died, in his eighty-third year, at the Aged Ministers' Home in Lakemont, N. Y. He gave forty-one years of service as a missionary to the Free Baptist Church in India. He was well versed in the Bengali, Hindi and Oriya languages, and his grammar in Oriya won for him an honorary degree from Bowdoin College.



BOOKS ON MISSIONS AND MISSION LANDS



The Layman Revato: A Story of a Restless Mind in Buddhist India at the Time of the Greek Influence. By Edward P. Buffet. Pp. vi., 105. Jersey City: Edward P. Buffet. 1914.

What was done decades ago by Becker for Roman and Greek life through his "Gallus" and "Charicles," and by Ebers for ancient Egypt, is here attempted for the Buddhism of the third century before Christ in the heyday of its glory under King Asoka, the Buddhist Constantine.

The scene is laid in its Holy Land, whither Asoka (or Osoko, the Paliform) has brought from the West an architect and a sculptor to aid in adorning Buddhist shrines and public buildings. In prosecuting their tasks, they have interpreted in stone and wood the puritanic conceptions of Buddhism, tho with a foreign, idolatrous apotheosis. This is a parable of the interplay of East and West, of Buddhism and Hellenism, which is the *motif* of the volume.

The author is anxious to win the thoughtful Christian to his cause, but we doubt whether a virile believer could be attracted by such husks, despite their philosophical coating.

Missions in the Plan of the Ages. William Owen Carver, M.A., Th.D. Third Edition. 12mo. 289 pp. \$1.25, *net.* Fleming H. Revell Co., New York, 1914.

Dr. Carver, Professor of Comparative Religion and Missions in the Southern Baptist Theological School of Louisville, Kentucky, has written in the conviction that "the most important study of missions is the study of the Bible," and "the work proceeds upon the assumption of the Divine origin and validity of the Scriptures in detail as well as in general." These two sentences indicate the temper and the scope of the book. The writer

discusses the meaning of missions to God, to Jesus, to the individual Christian, to the Church, to the world. We think that he has resisted almost too successfully the temptation to draw illustrations from the fascinating fields of comparative religion and modern missions, and has confined himself too exclusively to the treatment of the Bible in relation to the missionary idea and ideal.

After dealing with the scriptural ideas of the missionary plan, the missionary power, and the missionary work, the writer devotes his final chapter to "The Missionary Consummation," expressing his belief in the progressive character of the Kingdom, the inclusion of the Jews in God's salvation, the final triumph of Jesus Christ over all His enemies.

Some may take exception to certain interpretations and applications of Scripture. At the same time the work is characterized by perfect sanity, and some of the original translations are full of helpful suggestion. The book will serve its purpose well in the hands of a class-leader, who is able to vitalize the message by relating it closely to "the present world-situation."

The Modernizing of the Orient. By Clayton Sedgwick Cooper. Illustrated. 8vo. 352 pp. \$2.00, *net.* McBride, Nast & Co., New York, 1914.

A traveler will sometimes observe things that an old resident overlooks. This is especially true of contrasts between oriental and occidental ideas and methods.

Mr. Cooper, who is already favorably known as the author of "The Man of Egypt," has made good use of his opportunities in the Orient. His graphic description of the results of the contact of

the East with the West includes the influence of Western governments, educationalists, merchants, and missionaries. The Orient is being modernized not only in the physical development of Africa and Asia, but also in the educational program and in religious ideals. Mr. Cooper brings us in touch with the Hillmen of North Africa, the Copts and Arabs of Egypt, the people of India and Burma, the Chinese, Filipinos, and Japanese. His report of what he saw and learned in his recent tour around the world is an especially valuable contribution to the mission studies this year—"Social Aspects of Foreign Missions." Some of his most interesting chapters are on student life and the evidences of educational progress in North Africa, India, China, and Japan are especially impressive. There is reason to believe that the Christianity of the East will be oriental not occidental in character—in other words, its external form will be adapted to the peoples and countries that adopt it. We can not, however, believe, with a missionary whose words are quoted by Mr. Cooper with approval, that the Christianity of these Eastern lands will be built on their own religions, as apostolic Christianity was built on the Old Testament. The Old and New Testaments are inseparable.

Kiowa. Story of a Blanket Indian Mission. By Isabel Crawford. Illustrated. 12mo. 242 pp. \$1.25, net. Fleming H. Revell Company, 1915.

Miss Crawford went alone as a pioneer missionary to the Blanket Indians in 1896. She lived among them, in perils oft, in poverty extreme, amid discomfort and squalor, for more than ten years. Perhaps the highest point of heroism in the ministry of this true-hearted missionary was, however, her unusual insistence that her primitive parishioners should not only build their own "Jesus-house," but that at the same time they should give generously and constantly, to send the Gospel to other

tribes. "We have heard great news today," said the Indian chief. "We thought we just gave our hearts to Jesus, cut off our bad roads, and walked as straight as we could, up, up, up to the Beautiful Home. We never knew before that we could give money to Jesus. Isn't it kind of Jesus to let the poor Indians give to send His Gospel to somebody else?" Scotch grit and Irish wit are evident in Miss Crawford's narrative. Between the lines one may see its pathos.

A Sunday-school Tour of the Orient. By Frank L. Brown. Illustrated. 8vo. 374 pp. Doubleday, Page & Co., Garden City, 1914.

Reverend William A. Sunday has said in his graphic way, "If we can save the children of one generation we will put the devil out of business." It is for this purpose that the Sunday-school workers of the world have been seeking the children and young people of mission lands. They are cooperating with the various mission workers in different countries, and already have secretaries in India, China, Egypt, and Japan, who devote all their time to Sunday-school work. The opportunities and problems have so increased that three visits of experts have been made to the Orient to confer with the leaders and help them to establish Sunday-schools on a satisfactory basis. In 1913 Mr. Frank L. Brown, the secretary of the World Sunday-school Association, made his third tour of the Orient, with a party of specialists. They went to Hawaii, Japan, the Philippine Islands, China, and across Asia and Europe to the Zurich Convention. Mr. Brown tells the story of this interesting and important tour in a way that will be of special interest to those engaged in Sunday-school work. Letters of introduction, given by the Hon. William Jennings Bryan and others, to merchants and statesmen in the lands visited opened wide the doors everywhere. As one result, the next World Sunday-school Convention will be held in Tokyo in 1916.

Jesus the Missionary. By Rev. Hugh W. White. 12mo. 140 pp. Presbyterian Mission Press, Shanghai, 1914.

It is strange but true that there are some who claim to be Christians who disclaim any interest in world-wide missions. They apparently forget that He from whom they receive their title was a missionary to the whole world, and that His commission to every one who claims to be a disciple is to evangelize the whole world.

Mr. White, who has been for twenty years a missionary to China, has given us a stimulating and instructive study of the ideals and principles and commands of Christ concerning missionary work. The motives and purposes of his world-wide campaign are clearly set forth. The actual work he accomplished in the Holy Land is used as an example of missionary methods, and the place of the Atonement in the missionary message and the power of intercession in missionary work is clearly revealed. These studies will be of particular value to missionaries and student volunteers who seek to conform their ideals and methods to the standards set by the Master.

The Growth of the Christian Church. By Robert Hastings Nichols. 2 volumes. Volume I, Ancient and Medieval Christianity. Volume II, Modern Christianity. 12mo. 163-224 pp. \$2.00, *net.* Presbyterian Board of Publication, Philadelphia, 1914.

The story of the past is stimulating to faith and hope. For this reason the Committee of Religious Education of the Presbyterian General Assembly requested the preparation of these volumes of church history as text-books for study classes. The two volumes present in a compact form the history of Christianity from its early days of preparation to the present time. The Roman Catholic missions of the Middle Ages are briefly described and the modern missionary movements of the Protestant church are given, but without special emphasis, in their appropriate place.

A Great Missionary Pioneer. The Story of Samuel Marsden's Work in New Zealand. By Mrs. E. M. Dunlop. 16mo, 89 pp. 1s., *net.* Society for Promoting Christian Knowledge, London, 1914.

Last Christmas Day was the one hundredth anniversary of the entrance of Christianity into New Zealand. The story of Samuel Marsden and his work for the Maoris is fascinating, and should be familiar to every one interested in the advancement of Christianity. In much less than one hundred years New Zealand became a Christian land, so that to-day, altho there are many aborigines in the islands, few are now unevangelized.

Sight to the Blind. By Lucy Furman. Illustrated. 12mo. 92 pp. \$1.00, *net.* The Macmillan Company, New York, 1914.

This is a story to illustrate the social settlement idea. As Miss Ida Tarbell says in her introduction, "The settlement, in part at least, is the outgrowth of a desire to find a place in which certain new notions of enlightening men and women can be freely tested and applied." Miss Furman tells the story of how sight was brought to the mentally and spiritually blind through the settlement school in the South. It is a piece of fiction which can be duplicated many times in actual life. Individuals and communities have been transformed physically, mentally, morally, and religiously by the self-sacrificing labor of such workers as Miss Shippen and Miss Loring.

NEW BOOKS

Modern Religious Movements in India. By J. N. Farquhar, M.A. Illustrated. 8vo. xiv-471 pp. \$2.50, *net.* Macmillan Company, New York, 1915.

Missionary Triumphs Among the Settlers in Australia and the Savages of the South Seas. A Twofold Centenary Volume. By John Blasket. Illustrated. 8vo. 285 pp. 5s., *net.* Charles H. Kelly, London, 1915.

A Century in the Pacific. Edited by James Colwell, F.R.Hist.S. Introduction by W. H. Fitchett, B.A., LL.D. 8vo. xi-781 pp. 21s., *net.* Charles H. Kelly, London, 1915.

- The Christian Equivalent of War.** By D. Willard Lyon. 12mo. 154 pp. Association Press, New York, 1915.
- Australia's Greatest Need.** By the Rev. J. W. S. Tomlin, M.A. With an Introductory Note by the Archbishop of Brisbane. Illustrated. 12mo. 346 pp. 2s., *net.* S. P. G. House, 15 Tufton Street, London, 1914.
- Christian Missions in Madagascar.** By E. O. McMahan. With Preface by the Bishop of Madagascar. Illustrated. 12mo. 179 pp. 2s., *net.* S. P. G. House, London, 1914.
- A Christian Hermit in Burma, and Other Tales.** Illustrated. 12mo. 85 pp. 1s., *net.* S. P. G. House, London, 1914.
- In Peace and War in Japan.** A Tale. By the Rev. Herbert Moore, M.A. Illustrated. 12mo. 152 pp. 2s., *net.* S. P. G. House, London, 1915.
- In Camp and Tepee.** By Mrs. Alfred R. Page. Illustrated. 12mo. 245 pp. \$1.00, *net.* Revell, 1915.
- The Lure of Islam.** A Novel. By C. M. Prowse. Illustrated. 12mo. 255 pp. 6s., *net.* Sampson Low, Marston & Co., London, 1914.
- Thirty Years in the Manchu Capital: In and Around Mukden.** By Dugald Christie, C.M.G. Edited by his Wife. \$2.75. McBride, Nast & Co., New York, 1915.
- Gleanings from Chinese Folk-Lore.** By Nellie N. Russell. Compiled by Mary H. Porter. 75 cents. Fleming H. Revell Co., New York.
- Java, Sumatra, and Other Islands of the Dutch East Indies** (Modern World Series). By Bernard Miall. Translated by A. Cabaton. \$1.50. Charles Scribner's Sons, New York, 1915.
- Coast and Hinterland in Africa.** A Textbook for Study Circles. By J. E. Swallow, 31 pp., 3d. *net.* United Methodist Pub. House, London, 1914.
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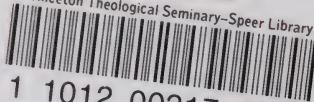
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